

13 A supplicatyon made by Robert Barnes
doctoure in divinitie/unto the most excellent
and redoubted prince kinge henrys
the eight.

The articles for which this forsayde
doctoure Barnes was condemned
of our spiritualite/are confir-
med by the scripture/doctou-
res and their auncient lawe.

After that he disputeth certayne comen
places which also he confermeth with the
scripture/holpe doctoures and their
auncient lawe.



The comen places which he disputeth are these

1 The first is / that Monye saith iustlyeth befo-
re god.

fol. 58.

2 The secōde / what the church is and who be the
rof and where by men may knowe her

fol. 70.

3 The thirde / what the keyes of the church be &
to whom they were geuen.

fol. 81.

4 The fourth is / that the fre will of man after the
faulle of Adam / of his naturall strength can do
nothyng but synne.

5 The fyfte is / that it is lawfull for all maner of
men to reade holye scripture

6 The sixte is / that mennes constitucions which
be not grounde in scripture binde not the con-
science of mā vnder the payne of dedlye synne.

7 The seuenth is / that al maner of christened mē
both spirituall and temporell are bounde when
they shalbe howsed to receyve the sacrament
in both kindes vnder the payne of dedlye syn-
ne.

8 The eight proueth that it is agens scripture to
honoure images and to praye to sayntes.

587

fol. 11.

Seate and peace from God & father of our
re-saviour Iesus Christ be with your
most noble and excellent grace
for euer. Amen



A most humble wise complay
ment be to your grace your
continall Orator Robert Ba-
nes / of the intolerable iniu-
ries / wronges and oppressions
where with the bishoppes of
your realms beve and have
beved / contrary be to the wo-
de of god and their owne lawes and doctours /
not onely me but also all true preachers & pro-
fessours of the same / as they did in condemnyn-
g me for an heretike: whiche thinge they were
able to prove by the scripture of god / not
shall not / yf it wold please your grace in-
differently (accordinge to the office wher in god
hath sette you) to here the small as well as the
great and to susteyne your poore orator aginst
their violence and strength.

God I take to reioyce that I am right so-
rry to make this complaynt unto your grace
aginst them / yf I coulde coniecture any other
meane to cause them to redresse their intolera-
ble oppressions / where with they deely oppresse
your poore and true subiects / so sore and so
violently that with out doute (yf your grace
be not shortly a remedy) god must nedys pun-
nish. For I doe not beleve that ever he will suf-
fer longe so great tyrannye aginst his woide &
so abhominable living as they live / and that in
the name of Christ and his holy church / verily
we do not readen any memoires that our fa-
thers have left us / that ever the people were



A supplicacion be to the most gracyous.
Under so greute tyrannys as now youre poore sub-
jects be vnto you. It ys so faere come that
what so euer he be / bpe of lowe / poore of ryche /
wyse of folish that speakyth agensse they / by-
poocrysy (which they calle holynes) Ambicio / pry-
de / biguete (which they calle honoure of the chu-
rch) of vycious luyng (which ca not be cloked)
he ys epyther made a traptour vnto youre gra-
ce of an heretyke agenss holy church / as though
they were hynges of God. This may youre mo-
desty grace perfectly knowe if you calle to
remembre those men that they haue had to
do with. It is not a maruelous couerte that they
haue: there was neuer man accused afore them
of heresy were he lerned of / not lerned but they
founde hym gyltye. ys not that a maruelous co-
uerte that neuer hath innocentes / what couerte
might youre realme maye scape this agayne: ad-
dys any man speake of gods lawe and right col-
lour agenss this damnable tyranny / lytle wyll
they spare to make hym an heretyke. And yf
wyll not helpe / to colour the mayntayne they
oppressyon (than adde they as one agenss you
re grace though he be neuer so trewe a subject
and all buyshyp to make any respytance of to
scape any exyll vnto youre grace: notwithstanding
standinge they wyll not be a shamed to laye vnto
echeys charge that he wolde make an insurrec-
tion in youre londe.

Nowe yf y please youre grace lett vs consy-
der to what ende this vntheritable and vn-
ryghtuous accusation of the byshoppes is in-
uentyd.

First if there be any man that preach / by spu-
te / of pntfowth in wryttinge say thyngs not to be
thyngs them

to shewe thing: by eny the eyght ¶ 3. m.
chynge them / though yt be neuer so blasphemous
agentt god and hys wyrd: they will not
ones be moued therewith: the examples therof
are so playne that yt needeth no proufe. poure
grace maye se what blasphemous rubyes
they stowe agentt the bloud: off chryst / what
shamfull and abhominable pardons they tolle-
rate and admytte / what disputatjons they do
mainteyne to proue the pope a god and no
man as theyi conclusjons and questjons be
playnt in theyi stowe lawes. That the pope ys
nother a god nor a man. And that the pope
ys no man / And whether the pope came syn or
not / and that no man maye condemne the po-
pe: though he bringe innumerable soules to hel-
le by hys occasjon. Agayne let any man but
ones speake agentt theyi cloked hypocryse / or
neuer to lyde a thyng: that longeth too them
whych shalbe hyndre theyi abhomy nationes:
and there can no scripture / no place / no mas-
terchyp nor excuse in the world saue / but they
must eyther to open shame or cruell deeth.

So that yt ys playne that theyi crusinge ser-
ueth to no nother ende / but as they shuld saye
yf that ony man will take in bond too pre-
che the veryte / and the true goospeill off ch-
ryst. Master Chyrd purely wherby those thyng-
ys that we take on vs that ys our honoure
oure dygnite / our worldly promysyon / our
delicious lyuynge / our gorgeous apparell / ou-
re sumptuous palaces / breuely all thyng that
we vse to our pastyme and pleasure shall be
manifest too euery man / that we doo yt con-
trary to the worde off god. So that they
shall knowe openly by manifest scriptures
oure fynysh hypocryse / and that we oughte

A supplication vnto the most gracious.
not to be lordes of the parliament / nor to haue
no place of worldly honour amonge the people
nor to haue dominion ouer them / nor that any
thyng shuld be ordered after oure wyl but on
lye after þe woide of god / nor that we shuld me
tyle in any causes but alonly in reding and pre
aching of the woide of god / wyth greates sus
teynance and labour / yet and therof be con
tent to haue but a poye lyuing / yet and so poye
that we shall be constrained of tyme both
to hunger / to thurst and to suffer greates colde /
as christ and his appostles were. Nowe rather
than this shulde come to passe we had leuer ga
ther oure strength to gether ad oppresse by vio
lence as many as wyl holde wyth this lerning
be he kynge / duke / lord / barone / knight / Ma
n / woman / or childe. So that they / yf it please you
re grace go aboute to make the insurrection to
the mapntayning of their worldly pompe and
pyde / and not the trewe preacher : for he inten
dith to mapntayne nothyng but the woide of
god and that wyth suffering persecution (as þe
nature of the woide ys) and not wyth persecu
ting / and ys also neyther able nor likly nor wyl
ling yf he might to make any resurrection agest
youre grace / for he maketh no stryunge (yf he
be the trewe preacher of god) nor fightryng for
this woide / but sufferith the chylbern of the
world to enioye thes worldly thynges and in
tendeth alonly to bring in to light the most glo
rious and heuynly woide of god / but that wyl
not the bisschops (the chylbern of the world) suf
fer / whych had rather seke and proue all the tra
ste subtilty and falshode that they can inuent /
than these thyngis shuld by the woide of God
come to light / so that they wylle make þe insur
rection /

Prince Henry the eight Fol. liij.
region and not p preacher. Notwithstandyng
they ar not a Church / thus faillly to lay it to the
preachers charge / and all by cause they wolde
make poure grace to maintaine ther mapytio-
unes. So that vnder the pretence of treason /
they might execute p example of their hartis on
lye. For who ys that that wolde be a traytoure
or maintaine a traytoure / agensse poure mo-
st excellent and noble grace? I thynk no man /
yes and I knowe suerly that no man can doo
yt / woth out the great dyspleasure of the eter-
nalle god. For S. Paule commaundeth Crap-
tye vnto alle chrysten / to be obedient in all thyng-
es vn to their prynces / saynge on this maner /
Lett every man submytte him selfe to the aucto-
rite off p lye power. For who so ever respesth
the power / respesth the ordynauce off god /
they that respest shall receyue to them selues da-
maynacion. Also S. Peter confermyth thys / say-
ge: Submytte poure selues vn to all maner or-
dynaunce off ma for the lordes sake / whether yt
be vn to the kyng / as vn to the chiefe hed / ether
vn to dukes as vn to the that are sent off hym
for the punishment of euell doers / but to the
praple of them that do welles. Here most noble
prynce) no man is except from the subieccion
of poure most excellent power / neyther the bis-
hops / nor yet no nother man. Not woth ston-
dyng yf they were so trewe in dede as they pre-
tend in woordes. Thys gospelle shalbe they prea-
che them selfe faythefully / purly / and syncre-
lye to the people / as Paule commaundeth Ti-
tus and yn hym alle byshops in these wordes.
Warn: them (sayth he) that they submytte
them selues to pyneris and to powers / and to
obeye the officers Thys are they commaunded
3 4 not allynly

Rom. 13

1. Pet. 2.

A supplication be to the most gracious
not allonly to obiecte them selues / but also to
teache the people to obey thei pynces. whiche
chynge p^r they d^ed saythefully in dede / as they
dyssemble in woide / than they wolde not make
so holy matters of them / that haue dyed agens
the liberte of pynces / in defendyng of thei glo
rie / as they haue done. We haue many y^e be
made sayntes for rebelling agens pynces / &
for defendyng of thei sayned spirituall lyberte
though y^e were in sauing a theupsh p^reastre fro
the gallous / whiche had deserued dethe / y^e and
for defendyng of their temporall possessyons /
and that p^reastres shulde be free / ad all their goo
des / not bounde to paye trybute. For these ar
tycles haue they made many holy sayntes / but
whā made they one for defendyng of gods wo
rde and y^e kyngys prerogatiue / whiche y^e slow
ed by gods woide. Fewer one in all their liues
nor neuer wyl. where fore poure grace may se
and perceaue / that they be but dyssemblers and
hypocrytis / ad neither trewe in woide nor dede.
For yf they were / poure grace shulde haue mo
re auctoryte than you haue in poure realme / ad
they shulde haue lesse in the woide and more
in the woide / but they neyther teache it the sel
ues / nor suffer (with their wille) ocher men to
teache it. For if any mā take in honde to teache
y^e people / y^e there is no reioyal power with in
y^e realme / but in poure hōde allōy / anen they a
re ready to accuse hī of heresie / by cause he spe
keth agens y^e libertres of holie church / and they
wyl lay to his charge y^e lawes (as they cal the)
of y^e church / whiche be none oth^r but dyctames
of their owne inuēciō / made agens gods lawe
& his holy ordinaunces & contrarie to y^e prerogat
ue of alle noble pynces. This wyl I proue by
lethe the

Prince Myng Henry the eight fo. v.
 knowe þ they haue whole wordes be these. i. sa. 15. m. 6.
 rias did depose þ kinge of france not alioþ for, thus
 his triquit, but also by cause he was unprofy-
 table for so greate a power: and set in his stede
 Philip þ Emperours father: & did asoile alle
 france of their othe & allegiance: þ they had ma-
 de unto þ olde king: þ whiche thing: þ holy chu-
 rche of come dothe oft tyme / by her auctorite
 how think poure grace by this law: is this the
 is obedience þ they will shewe: & also lerne other
 not to be trewe subiectes to their pynce. ad they
 be first rebellious traitours: & yet wil they ac-
 use al other men of treason. I wolde knowe of
 them all / who hath deposed anye kynge by the
 Chyrtles passion. saunge they onely: who wyl
 be kynges fellows, & and corollars: saunge
 they onely: & not this a subtile craft of Anty-
 chyst / to warne other men off heretikes and of
 traytours. ad in þ meane season while me shal
 be lohyng for traytours: cometh he in and pla-
 yth the parte of an open traytoure: saung on-
 ly that he colouryth his name: and calleth him
 selfe a trewe subiect: & is ready to accuse other
 men of treason: that he myght escape him selfe:
 but he is sure: that he will neuer accuse none of
 them: that speake agens the auctorite of prin-
 ces: and geue to him full auctorite: But of any
 man: doo begyne but to open his mouth: for
 to declare that he hath no tēporall power: thā
 rageth he: ad cryeth out treason: treason: But
 let vs retorne to their lawe: ad se how they can
 proue it by gods worde: ad how it stodeith with
 their trewe subieccio. Is this resonable: þ þ for
 pe: ad they (being by gods lawe but subiectis)
 shall depose a king: What crāple haue they of
 our master Chyrt / or of any of his apostles:

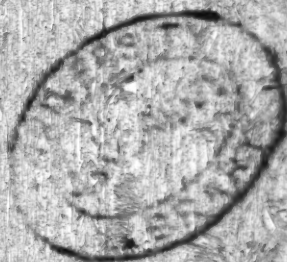
A supplication vnto the most gracions.

We ought what scripture haue they to helpe them? Whom
not to de: dare they be so bolde/as to depose a kyng/why
pose a kin the is openyd of god/yea and by hys holy woꝝ
gethough d:/haueyng none example/no scripture for ther
he be wy: Be they aboue god and hys blessed wyde:
ked.

But they wy: saye/that the kyng was a wycked
man / I answere/the cronycles/geue contrarie
wynt:/how that he was a very good man/ab
ryght symple: and by cause he was so symple/
therfore Dipinus whiche had all the rule vnder
der hym/thought hym selfe better worthy to ru
le than the kyng / and so wrote vnto the pope
and bespyed hym to geue sentence/whether he
was better worthy to be kyng that had all the
paynes and labours / or he that had no labours
Now the pope / to make Dipinum his frende/
gaue sentence wyth hym/ and deposed the other
and made hym a monke. This can I wel pꝛo
ue by good cronycles Now lett youre noble gra
ce consider/iff yt were ryght/not only to depo
se such a kyng but also to make hym a monke
This haue they done wyth other noble kyn
ges and no doute/but that some oꝝ wyse/wyll
they attempte to doo vnto youre grace/iff you
dysplease them / and at the lesse they wyll doo
that vnto most. Lett all the hole rable off the/
tell youre grace/when a trewe preacher off the
pures gospell dyd such: a deade / There is no
officer that hath ned: to be a frayde off This
his gospell/no: yet of y preachers that off for
they wyll geue them auctorite tēporalle / But
off these pꝛeup traytours/can no man be to wa
re, you may se by experience / how in a maner
by there pꝛeup treason they haue gotten in to
their handes/halfe youre royaume. But lett vs
graunt the / that the kyng was a wycked mā.

The scrip

Princes saynge theyre the right fol. 61.
The scripture commaundeth vs / to obey to
wyckyd princes / and geaue vs none audoyns
to depose the / who was more wycked than he-
rode / and yet St. Johan sufferyd deethe vnder
hym. who was wyckeder than Pilate. And
yet Christ did not put him doune but was cru-
cified vnder hym. Wherby wyche off all p-
ces were good in the apostles dayes / and yet
they deposed none. So that gods worde / and
the practyse off oure Master Christ / and his
holy apostles are openly agensse them. More
ouer their owne glasse saith that he was not
deposed / by cause he was vnassufficient / but by
cause he was wanton and lecherous woth we-
men. O my lordes if you be not afrayde of the
vengeaunce of god / at the leste take a litle sha-
re of the worlde vnto you / that haue so longe
tyme woth so great tyrannye defendyd these
lawes that be so oppynly agensse gods ordinaun-
ce / agensse gods worde / and agensse the common
ordynaunce and consent of all the worlde. And
this thyngs haue you done / to the grete m-
urder off noble princes / to the intollerable subdayn-
ge off all noble bloude / to the oppresyon off
their trewe subiectes / to the destruction off alle
common welthes. And fynally to the damna-
cion off many a Christened soule. Tell me by
your faith / doe you beleue that there is a ly-
uynge god / that ys myghtye to punyssh his en-
myes / if you beleue yt / save vnto me can you
deuise for to adopye his vengeaunce / whiche
be so oppynly contrarye to his worde / what an-
more thinke you to make to hym. Thinke you
that he will suffer your worde to be harde / &
lette his godly worde be dyspylled. Thinke
you that yt will be sufficient for you to save
that they



A supplication vnto the most gracious
that they be the lawes of holy church. **Thy**
ke pou þ he will be thus taught of god. **Then**
were it tyme to plucke hym downe / so lett you
vpp. **Save my lordes** he ys no chyld / no; you
shalle spnd yt no chyldis game: / thus to trespis
play: with hys holy word and hys blessed ordi-
nauce / yt and that to the dyspleysing of the ma-
ker bothe of heuyn and erthe. **Save what you**
will / ye are not able neyther by craft / no; sub-
tyltye (and yet be you false ynough) to defende
this matter / neyther afor god / no; yet afor
oure noble pynce: / no; a for any ma off lernynge
that will be trewe to hys pynce: for whiche we
ye so ever you turne you / oure **Salter Christ** /
and all hys blessed apostles be agens you / and
will openly accuse you / that you be contrarye
to their worde / and to their dede. **Ans were ye**
to them / ans were not to me. **ys** I holde my pe-
ce / they will speake. **Ans** yt will helpe you but
lytle / to crye after youre olde maner herely / he
relly / a **Traytour** / a traytour / for now you crye
agens youre selues / and off those thinges they
doe accuse you. **Doe you** thinke yt with the or-
dinaunce of god / that you shall depose a kinge
by cause he leuyth in aduoutre / or ys a lech-
erous man? **If you** thynke yt a lawfull cause /
why doe you not preache yt openly? why doe
you not laye yt to kinges charges? why suffer
you them to be kinges that lyue in aduoutre?
why do you not put youre lawes in execution?
you saye they be the lawes of holy church / and
there by may you depose pynces. **But ys** you
will put them in execution / than were yt moche
better / to be a byshop or a prelate / than to be a
kinge or a duke.

He you maye lyue in whoydom / or in any
other

Whence Kinge Henrre the eight. Fol. vij.
other ungracious luyng/ye and that to the de
struction off many mens soules / and yet no
man so hardye to reprieue you / as poure a true
salve dothe openlye commaunde in these wordes.
Des. 3. If the pope bee dyable wyth hym innume
rable people on a hepe to the deuyll of helle/the
re to be punished for ever/ yet shall no mortalle
man presume to reprieue hys synnes/ for he may
steale alle men/ and may be iudged off no mā
er. A yf howe we haue you an other lawe in your
decretales/ y no laye man maye reprieue a pira
te. et. How thinke you by these lawes/ yf they
be not off the deuylls / telle me what ye off the
deuylls you will bothe reprieue/ yea and also de
pose princes/ but you will neyther be deposed/
nor yet reprieved off any mortall man. What
thinke you poure selues godes. But how can
you depose a kyng / and yt lyeth not in poure
power to make a kyng/ for epyther be ye bothe
a kyng/ or he cometh to yt by electiō/ or he wyne
meth yt victoriously by sword. Which way so
euer he cometh by ye / you can not make hym.
And will you depose hym for fornicacion/ how
wolde you handyll kyngs David / and kyngs
Solomon/ wolde you depose them by cause of
adulterye/ We doo you more than the prophete
is Nathan durste doo.

Di. 40.

Di. papa.

De. here.
Lū. trin.
iuncto. et
sicut in.

David.
Solomō.
Nathan.

Herode

But lett vs come to Herod / that kept hys
brothers wyffe/ wolde you depose hym thereto
rer. Than doo you more than. Johā durste
doo. for he durste no more do but reprieue hys
vicer/ and dare you depose hym. But lett vs go
forth wyth youre lawe / what auctorite had
the pope and you / to lett Herod in y rōme
And not rather to lett the kyngedome chuse
them a kyn

A supplication be to the most gracious
 them a kynge. Our Master Christ sayd / hys
 kynge was not of this worlde. But you will
 be aboue kynges in this worlde / and not allyn-
 ly depose them / but also sett in newe at your
 pleasure. Nowe ever by what auctorite dyd y
 pope dispence wth the copaine off their other
 your lawe sayth / that the holy church of Roo-
 me / is wounte so to doo. I pray you off whome
 hath she lernyd this same wounte / who hath
 geuyn her this auctorite / Can she dyscharge
 us of our obedience that we owe to our pryn-
 ces / is not this off the lawe of god / Standeth
 yt not also wth y lawe of nature / yet doo not
 turkes and infidels saythefully obey to there
 prynces / Is not the prynces power off god / ad
 will you depose this power / or ca you dyspente
 wth this lawe / S. Peter lerneth you y you
 are more bounde to obey god / his lawe / tha to
 ma / but you lytle regardst. S. peters saynge. what
 foye what say you to yo our ratone law / whose
 wordes be these / There be certayne men which
 saye / that the pope may alle wayes make new
 lawes. The whyche thyng we doo not allynly
 denye / but we doo stedfastly asserme / that whe-
 re our loyde and hys appolles openly / or els
 holy fathers folowynge them haue despynd any
 thyng / that there the pope maye make no new
 lawe. But rather is bound to confyrme y thyng
 that is a foye preached wth hys bloude. If.
 What saye you to this law my lordes / that sa-
 keth a way from you all maner off power off
 those thyngis that be openly in holy scripture /
 and commandeth you also to dye for the defen-
 ce of yt. Prowe ys not the prynces power open-
 ly in holy scripture / Nor not we commaunded
 by godes word to obey all maner off prynces /
 Are not

Inu. 5

25. q. 1.
 Sum. qui
 dam

Whence Kinge Henrye the right fol. viij
Is not we bounde to kepe our othe by the
woyde of god/that we haue made to oure pyn-
ce: This may be proved by poure auncient lawe/
sayng. The most kepe on to pynces and po-
wers sayth and reuerens. &c. Whp loydes here
yob not/ fide/ and oportet/ And how come yob
wyth poure dispensacion for oure othe and sa-
ys don oportet/ that we are not bounde to be o-
bedient to oure pynces/ yf you dispence wyth
vs. How can yob dispence wyth vs of oure o-
the/ seynge yt ys agens gods lawe: But pa-
radure yob wyll answer as poure glo-
se dothe/ that yt may be defendyd that the po-
pe may dispence in those thynges that be ag-
st the apostle/ but not in those thynges that
pertayne to the articles the saythe. &c. By this
lawe/ the pope may dispence/ that every man
shall haue two wyues. He may also geue be-
licence to lye in aduoutrye/ and to robbe/ and
to kyll: he maye also dispence wyth vs / y we
shalle owe none obedyence to oure pynce/ nor
kepe no saythefulnes towarde hym/ but rebella
and be traytours agens hym (That ys the in-
tent of poure glose in this place) for there ys no
ne of these/ that be articles off the saythe. Here
may men se/ what teachers yob haue byn/ and
also be toward god and his holy apostles/ ad
toward poure noble pynces. The truth ys
yob were neuer longe to holde wyth the
thā they byd maintayne poure carnalle desires
and doo those thynges that you commanded
them to doo. This coulde I well prove both
by auncient cronicles/ and also by the pieties
off poure auncient lawe/ yf it were not so longe a
proccesse. But this dare I well saye/ and that
vnder the payne off losyng my lyffe/ that yf
yt shall

13. q. 5. Re
gum offi-
cium

Glosa. c.
supra.

A supplication unto the most gracious.
 yt shall chaunce our moste noble prince (as of
 youre partye shall be want none occasiō) on
 re to displease you / or els to rekeyne your car
 nall appetites / which you call the liberties off
 the church / or to hymne the your worthy re
 che / which ye call the goodes of the church /
 Then shall his grace well knowe / ye and al
 so scale yt / that there is no faythefulnes in you
 But that you will be contrarie in all your de
 des / to your sayned wordes that you now spe
 ke. I praye god that I maye be a lyer. But I
 knowe your iudgements so well / that you will
 not of your honours suffer me to be a lyer. And
 yet his grace beleue not me / lest his grace ce
 ase all his cronicles / and not allowy them / but
 all other noble princes cronicles. And his grace
 shall neuer fynde that they were trewe chyldre
 of obedience / yet their prince byd bypleasse
 them. I thynke they be experyence ynough. Al
 myghty god for byd / that euer they shalbe let
 ne you by any more experyence. But lett vs re
 turne to your lawe / howe are they able to defen
 de by force your grace. See not they traytours /
 that will make any power with in your royal
 me not allowy so good as yours / but about
 yours. Is yt not agēst your prerogative. Is
 yt not agēst the common assent of the royale
 me / who cā deny this comē pōwer / but they
 only. On god / and on kynge. But what signify
 eth your royal crowne / that your royallme
 giveth you / which ye vnderstēd worthyly
 and sufficiently fulfilled with your graces
 be. And so fulfilled / vnderstēd can no man
 be come in / so longe as your graces be there
 that ye / no man maye by right vserpe any o
 royete that belongeth to your grace without
 reason

What the
 crowne si
 gnifyeth.

Prince kinge Henrre the eight Fol. 11.
treason. Furthermore your crowneys dole a-
bout/ signifying / that in erth ys there no na-
ther superior powre y belongeth to England.
Now where wyl my lordes the bishops come
to this Crowne: yf they come under/ they
must thrust out your graces hed/ for y Crow-
ne ys to lyttle for bothe your bedes. yf they
come about/ so byche they the closenes off your
re Crowne/ and lye also in your graces necke/
signifying/ that they wyl oppresse your gra-
ce. Lett them answer to this / as well as they
can. I wolde not gladly defende so evell a cau-
se as theys is. What wyl they saye to. S.
Paul/ that was a bishop as well as they/ ad-
vised the lesse obeyent unto temporalle pryn-
ces/ pe and that unto infidels. And not alowpe
he / but all hys ordinaunce. All hys wyrry-
nges/ and all his bishops dyd agre is the same.
And yf they wyl dispute. S. Paul/ by cause
he was but a begger/ and no lord of the parla-
ment/ what wyl they say to our Master Christ
he our mighty/ gracious/ and excellent pryncer/
was not he obeyent vn to Pylate that was
an infidelle / and in auctopite muche lesse than
your grace/ dyd not he obey in bodye and goo-
des/ dyd not he paye tribute vn to Cesar / was
not he crucified / vnder Pons Pylat / was
not he a spirituall man/ was not his cause rygh-
tuous/ was not he mighty to defende his cause
was not he worthy to be exempted/ was he not
annoynted (I meane not with oyle but with
the holy gost) so well as they/ and yet wolde he-
pe the order/ that was sett by hys heavenly fa-
ther. Dyd not he saye rebuke Peter/ that wolde
haue defended his cause / and sought for suche
carnall lyberte/ agens the power off princes/
S. Dyd he

A supplication unto the most gracious.

Dyd he not cleary take a waye / the temporall
sword from hym / we neuer ride that rust he
dye we yt after / and yet we reade that he had
causes sufficient. And now commonly Peters
successours and he wyl dyawe yt out / and had
pynys there with. who gaue master vicare an
croyste / to bee that y the parson durste neuer
doo / nor coude neuer doo yt / was his cause ne
uer so ryght (ye though yt were to be fild with)
with our grate rebuke of his master. Thus
poure grace make / how they do blurp / do
the the name of churche / and off his holpe apost
les / but they neyther agre in worde nor dede.
what dothe yt profyte / to call an open whore
an honest woman / the name can not make here
honest / so lyke wyse (as their lawe saith) They
benot the chylde of holy men / that cometh in y
comes of holy men / but they that doo their wor
kes. vñ. Also in a nother place. The seate dothe
not make a preasie / but y preasie maketh y seate.
The place dothe not sanctifie the man / but
the man sanctifyeth the place / A preasie be
not holpe / but all holpe men be preasies. vñ.
Howe yf poure grace wolde followe their aw
ne lawe / what were they lesse than byshoppes.
Take a way they seate / that is their worldly
pomp and pryde / their outwarde shynynge /
their glorious name / and what remaineth in
them / Surely not one poynte that belongethe
to a byshope. Thus may poure grace well doo /
there is neyther lawe nor conscience can lett you
ye bothe the lawe of god / and also conscience do
the bynde you to doo yt / how can poure grace
otherwyse be discharged / except god sett other
men in their comes / that will doo those thyng
ges / that belongeth by holy scripture to bys
hops to doo

D. 11. 40.
No ell la
rule.
di. 40. mul
ti sacerdos
100

Since hynge wente the right fol. 2.
hops to doo: Therout commeth their names/
why shulde they not also be bounde to lyue
there after: your grace hath taken some off
them from the bochers staulle and made them
bysshops/you haue taken some out of the carre
and sett them in Peters Chayre / who can de-
nye but this your grace maye doo: (All wayes
providyd that they doo those thynges that be
longeth to their office by the worde of god / or
els your grace is in daunger.) But who can
proue / that they are worthy off this dignite/
that your grace hath heuen them: make les-
se to be your controllars / yet and also to be a
boue all your lawes / and to haue auctorite to
deposse-yea. But yf your grace wolde doo the
right / you shulde retorne them home agayne/
the bocher to his staulle / The begger to his
wallet/the carter to his whyppe / and than as-
ke them yf they be of the church: and what ex-
emption they haue from your obedyence: and
from your lawe/and what auctorite to depos-
se kynge: But as for this/your grace can or-
der yt moche better/than I can deuyse. I saie
yt for no nother purpose / but for to declare
your graces power/and your goodnes to war-
de them/and yphewse their vnworthynesse/and
ingratitude / agens your most noble grace.

I wolle retorne agayne to oure Master
Christ/whan the multitude wold haue chosene fol.
hym kynge yd he not slye: So that he yd not
allynly lerne obedyence in his doctrine/but also
he yd practice yt in his outward woikes and
lyuynge.

Hynallye / they shall neuer be able to pro-
ue to your grace / but that Christ and alle
his apost

A supplication vnto the most gracious.
his apostles were subiect to the temporal prin-
ces, bothe in hodge and goodes, and toke no o-
ther rule in this worlde / but only to preache
eternalle worde of god, and lefte all worldly ru-
le vnto temporall princes / whether they were
faythfull, or vnfaithfull. But now commyth
oure spirituall fathers (So muste we call them
all only of custome and of no descripyng) and
wyl commaunde princes to be sworne vnto
them, and to defende them / and their lybertes /
with all their gorgynesses, and proude digni-
ties of this worlde, which othe/ff the princes
wyl not make to the, they wyl interdyce theyr
lande / and priuate them of theyr dignite / yea
and also asople men off the othe, that they ma-
de to their prince. This ys oppn in their lawe /
De heretici de hereticis. Ad abolendum. How dothe they
say. **Ad ab** agree wyth. **De** whiche commaundement / and
olendum. wyth oure Master Chyestes sayes. Is this o-
beying to princes / to depelle them their royalti-
me, yff they wyl not be sworne vnto them / Be
these trewe subiectes. Is this the offyce of bish-
hops, Be these the successors of Peter & Pau-
le. Be these the perfyte men that haue forsaken
all thyng and followed Christ. Doubtles they
forsake all thynges, that they can not gett. Be
not these perfyte/forsakers. But they wyl sa-
pe that princes be bounde to be sworne, to defe-
de their church, from heretikes or ells to be de-
posed. This ys yt that I lokyd for. Whom call
you heretikes. Whom shall iudge these men to
be heretikes. After what lawe shall they be iud-
ged. yff you call them heretikes / that speke a-
gens your lawes, and agens your libertes /
and agens your dignite, than are Christ and
all his holy appostles heretikes. For they defen-
de (pertina-

Bynce kynge Henrye the eight fol. 15.
be (pertinaciter as yow say) their lerninge age-
ste youre lawes / and that not in one place / but
in euery place / as yt ys open in holy scripture.
But now yf you take them for heretikes that
be agens Christ and his holy word / than ys y
kynge grace sworne to expelle you his realme
and to defend the church from you. For more
contrary than you be / can no man be. But the
deep truth ys / that you doo intende to make
the kyngis grace but youre hangeman / (this is
a shamefull name for a prince) but the shame be
on to you y are not a champion / to geue hym y
very office of this name / yet and (by cause you
will doo nothing but shamefully) also to mock
hym / with a glorious title. For you make hym
but a mynister of youre myscheuous tpyracye
so that so oftyn as you haue condemned any
man / agens ryght and agens godes law / for an
heretike : so oftyn must he come and receyue
this man off youre hands (for you save with
the Jewes / that you maye kille no man) and
so put hym to deathe / and not oure denye yt / nor
yet as he you what he hath done to deserue de-
the / for you are readye to answer hym / and sa-
ye (as the Jewes did. If he were not an euell
doer we wolde not comynge hym to youre hon-
des. Whoe getteth he not of you / for you be sye
tualle man and may kille no man / but he is bo-
und to doo yt by youre lawe / vnder the payne
of losyng his royaume. So that he is bound / to
crucifye Christ so oftyn as you crye Crucifye /
Crucifye. Lett euery Christen prince consyde
in hys conscience / whether that the Jewes dyd
not procede even on this maner agens Christ
or no / yet that was more indifferent than
this ys / for there y plate was iudge / and here
is y be they

A supplication vn to the most gracions.
be they Iudgis / and princes be hat seruants
tes. But I pray yob my lordes / where haue
yob gotten thys auctorite ouer princes / to co-
pelle them to sweare to yob in ony cause / what
and if the kynge wolde be an infidell / wolde
yob expel hym / what can you do more bi right
than lay the worde of god to him / ad the dan-
ger of hys infidelite / yob haue no auctorite to
deposse hym / for Chastened men must obey to
vnfaythefulle princes / did not Christ this / did
not Peter this / did not Paule this / dothe
not the worde of god commaunde yob this to
do / saynge.

L Petri. 2

Here God / honour youre kynge / be subject
not allonly vn to them that be good and easy /
but vn to them that be euill. What saie yob
to these wordes / how can you abyde them
how can yob abyde the vengeance of god /
But now if yt please youre grace / they wils
le laye to my charge / that I speke agens the
prieuileges of holy church / I will infringe the
libertes of holy church / I answer. I know
no libertes nor priuileges that holy church
harbe / but these that Christ harbe leste here /
Is this liberte in his worde to do agens chri-
stes holy worde and ordinaunce / and to folo-
we mens dyctes / Is Churles holpe worde /
of so lytle effecte / why dyd not Christ than
geue this lyberte in his worde to holy church /
Did he leue that to yob to do / Wherfore youre
commission.

Call yob this a priuilege / to be agens you-
re naturall prynte of the royalme / and to ma-
ke hym subject vn to yob which haue no tytle
of priuilege

Prince kynge Dyrpe the right fol. 115
of pichemence, but alonly of tyanny. Than
hathe holy church gorryn a goodlye libertie.
But what means yow when yow say / holy ch-
urche: yf yow means poure selues onlye / than
the kynges grace is muche bound vn to yow/
that yow do exclude his grace and al his com-
mens out of holy church / in to the whyche
Christ hath bought them with his most pre-
cious bloude. And if yow vnderstand by holy
church the wholle congregation, than are all
Christenyd men ad alle there goddes exemptyd
from th: kynges grace and vnder the yow/
So that bi this meanys yow will make his gra-
ce a kynge with out a royaume / and he shal ha-
ue the name / and yow shal haue the auctorite
and the footke. But is this Christs church?
Is this holy church that is so contrary to
the lorde of all holynes? who hathe made her
so holre? why dyd she not claime this libertie/
in christs and his holy apostles dayes? But
now my lordis our moste noble and gracious
pynce commaundeth yow to answer / and to
defende poure awne lawes / to defende poure li-
berties / and to laye for yow by what tyle you
do vsurpe his graces power / seynge that yow
be but his subiectis. He will know by what
auctorite yow do kepe any Courtes, or do ex-
ecute any commaundementes within his ro-
yaume / what auctorite yow haue to proue tes-
tamentes / and to take of euery pound a cer-
tyn / and to geue letters of mynistracion / ouer
those goddes / that yow neuer laboured for.
What tyle haue you there for? The ma was
not poure subiect / and how come yow by y^e my-
nistracion of his goodes.

Also

A supplication vn to the most gracions.

Also what auctorite haue you to defende
your temporall goodes with bothe swerdes?
15 q. 6 In as yt is wytten in youre lawe. 15. q. 6. Auctorite
roytate. tatem. This is more than the kynges grace can
doe/for he hath but one swerde / and will you
haue bothe? But what auctorite haue you to
punyshe them that streyke preastes? And them
that be baccheters/and sclanderers? Further-
more by what auctorite de you comaund / that
preastes shal not appere before temporall iud-
ges? 23. q. 8. Co-
uenior. in the glosse. Also in a nother place
33. q. 2. In 33. q. 2. Inter hec. Also by what auctorite/ha-
ue you made that princes shal make no statute
as concernynge the goods of the church. 23. q. 8
23. q. 8. Co-
uenior. in p. glosse. But yf any thinge shal
be geuyn vn to you / than the Emperoure and
kinges haue sufficient power / but yf you shall
paye any thinge to the magnifyng of the
kynges grace and hys common welthe / than no
man hath auctorite wyth out youre consent.
Haue you not wytted the world this longe ty-
me? But forthermore / the kyngis grace wolde
knowe / by what auctorite you haue made that
a preast shal not be iudged afore a temporall iud-
ge for whoredom? These be the wordes of your
lawe. But vn to you that belaye men / is le-
sse no power for to iudge off preastes / nor yet to
seeke any thyng of their living. &c.

Wl. 12. c.
Cōsules:
ban

My lordes maye no man iudge / of youre ly-
uynge but youre selues a lone / not the kynges
grace / who hath geuyn yow this ctemperon.
who hath geuyn yow power to be iudges oher
bawdyce. Is bawdyce a spirituall cause? Nothe
bawdyce

Since kynge Henrye the eight 40. xiii.
bawdye belongs to spiritual men: St. Paul cal
leth yt the worke of the fleshe and will you call Gala. 5.
yt a spiritual cause? It may well be spiritual
of your spirite but I am sure it is agens the
spire of god. But by this means have you a
sopled a greate doubt whereat y^e kynges gra
ce and all his noble lordes have often muset
That ys/ how yt came that there was so grea
wherdome and bawdye/ amonge them that be
called spiritual men: But now yt ys no won
der/ for bawdye ys a spiritual cause and belon
geth onlye to the iudgement of byshops. But
shortly to oure purpose/ The kyngis highnes
commaundeth you straitely / to shewe hym by
what auctorite that you take causes out of his
hys Court of complaynte / and to bynge them
a foie you/ Is who shulde save you wolde re
dyssolve bothe the kynges lawe/ and also y^e senten
ce there of. And not alonly that / but you wyl
After the kynges grace and his lawe. Short
lye to recyte all the iniuries and wrongys that
you doo to y^e kyngis highnes / to all his no
ble bloude and unto all his trewe subiectis yt
were to longe a processe. wherefore breuely I re
quire you by the faith y^e you owe to churche Je
sus/ and by y^e othe y^e you have made to y^e kin
ges highnes (if you be not dispensed with all) y^e
you shal were to these thinges: you can not denye
but these thinges you do/ wherefore what wyl
you saye thereto/ what shal were can you make ha
ve you upholde these thinges so longe/ have you
shamed/ troubled & killed so many of y^e kynges
trewe subiectis for y^e thig which ye can not defende
to be true and if you have nothinge for you/ but
your alowt becomis/ they wil not helpe you.
For they be accused with you. And therefore / y^e
Is y^e kynges high

I supplicacon be to the most gracious
hinges highnes (if it pleased him) myght laye
his trefone to youre charge/and also the atomy
nable cryme of heresye / whiche ys all ways in
your mouthes/ yf a man speake but agēst you-
re olde shewes. what say you to these thingis:
yf they be false / it is a small matter for you
to refelle them by holy scripture/ yf they be tre-
we/ why geue you not place: you shall well kno-
we that I wyll defend earnestly Godes cause ad
my prynces / and that not out of myne aigne
hed/ but out of holpe scripture / whiche I doo
neither wyng: nor wreste/ but only: declare it
by the practyce of oure most gracious Master
Christ Iesus/ and of all his holy apostles. Can
you requyre any moie. Is not this suffycient
probation: Is not this cause good: Is yt not
ryghtuous: Is yt not to the honoure of god:
Not withstandinge I am sure that I haue ta-
ken this matter in hand with you/ to my grete
dangier yf you may haue youre wylls/ But he-
re do I set my lyffe / and body agēst youres/
to defende this matter agēst you / yf yt wyll
please the hinges noble grace/ to geue me fre par-
don and to defende me from youre vyolence / I
aske no pardo of any trespasse/ that you or any
dedly capyne that I haue/ can proue that I ha-
ue done agēst y hinges noble grace/ but that
only I am compelled to fyve youre dedly and
intollerabyle vyolence. But yf yt shall please
the hinges highnes to defend me frome youre
vyolence in my ryght / I wyll dyscuss this
matter wth you by Chyphes wordes/ And yf I
be overcome / I haue not refusede the / and soo
shall you be shortly rydde off me/ And yf you
be overcome / yt were ryght that you shulde be
punyshe. Not withstandinge I wyll desyre
but amend:

Prince & page Henry the eight 40. xiii
but amendmet. wherefore most gracious prin-
ce/ humbly ad mekely/ I beseth youre highnes
and that in the name of our saviour Iesus
Christ/a fore whom you must geue an accom-
te off youre dignyte/ Also I requier you by you-
re othe/that you haue sworne to ryght and to
Iustice / ye and also by all youre honour do I
humbly beseths youre grace that you wyl de-
fende me in my right/as you wil be defended of
Christ Iesus from all youre deadly enemyes ye
not to defend me / but godes worde / and youre
prerogative/ So that I truste youre grace will
not be dyspleased/with youre daylye bedeman/
that he requesteth you so earnestly/for he desireth
of you nothinge but that that stondeth with go-
des honoure/with youre graces prebeminence/
and with good ryght and conscience / and al-
so with þe othe that youre grace hath made bo-
thie to god and man. Thys wolbe your grace
doo/though I dyd not requyre yt/The cause is
not myne/ but it is Christs veryte which wyl
neither be mocked nor yet overcome/ It is also
your prerogative/whiche deserueth defendyn-
ge and also auidence / Though there were no
worde of god. I do requyre/as god shal Iudge
me no worlde promotion thereby/ but alonly
the verite of Christs worde/and of christs or-
dynance. Whiche thynges yf I can proue/I
doubte not but youre graces conscience / wyl
Iudge it right & I shulde be harde/your grace
hath no nede of the bps hops no moe than off
me / but on to Christs worde/ your grace ys
bounde/ vnder the payne of euerlastyng dam-
nation / from the which neither the bps hops/
neither all thre power/ neither they pardons/
neither heuen

I supplicacyon vn to the most gracious
 neyther heuen nor erthe can deliuer you if you
 be foude a transgressor. This is the veryte/lett
 them crake ad face/blasfe & blowe/Praye/Sin-
 ge/Curse/absolue/bringe in their custōs/tyng
 in their churche/bringe in their lawes with all
 their myters & their crossestaues/ with all theyr
 spiritual honoure/they can not helpe poure gra-
 ce but that the daunger shal remayne to poure
 graces parsons/if any thinge be amisse:but this
 poure grace knowith better than I can telle y^e
 wherfore I wille retorne agayne to the cause.
 It is openly proued that oure master Christ/
 and all his holy apostles were subiect/ bothe in
 bodye and goodes to tēporall princes/ And toke
 no temporall rule nor iurisdiccyon on the whe-
 refore I conclude/ that what so euer they be y^e
 will be exempt from the tēporall power/ We ney-
 ther Christes apostles / nor chrystes dyscyples/
 no nor yet frewe chrystened men / though they
 haue Christes and Peter and Pauls name/
 attuned hymes.

Matt. 20. he playne wherth sayth/you doo knowe that y^e
 lordys of the gentles haue dominacyō ouer the
 but so shalle yt not be amonge you. And
 these wordes were spoken to the apostles and
 can not be aboyded by alytle dysynceyon / as
 the bysshops are woulde too aborde all holly
 scripture. But what soo euer they saye/ the
 practyce of oure Master Christ and of all his
 holy apostles wyl declare how they vnderston-
 de yt. And mozeouer to stope their mouthes
 I wyl shewe them how holy doctours vnder-
 stode yt/ *Dygene* vpon this texte/ *Omnis*
anima / sayeth on this maner / All maner of
 synners y^e god wolde haue punished / he wolde
 haue them

Dygene
Bo. 13.

Prince Kinge Henrre the right Fol. xv.
 haue them punyshed not by the byshops and
 rulers of the churche/ but by the Judgys off p
 wolde it be not these wordes playner. S. Paul
 le sayeth/ Omnis anima/ ad oyggen saythe/ oia
 crimina/ So that S. Paule takethe awaye all
 men from their subieccion/ And oyggen taketh
 awaye all cymes from their correction. What
 glosse can they make of these wordes a foye pou
 re grace/ yf they lape foy them the olde custom
 ad their lawys I will lape agens the oure ma
 ster Christ S. Paule/ S. peter & Oyggen. And I
 will denye their customs/ their church and also
 their lawys. And this wil I not doo onlpe/ but
 I will proue yt bi their awne lawe that I may
 doo yt rightfully/ These be their wordes. He p
 doth dispisse the verite ad presume to followe
 y custome / eyther is enuypous & malicious age
 nst hys byetherne to whom the verite is ope
 ned/ or els he is vnthankfulle towarde god
 by whose inspyracion his churche ys instruc
 ted/ for the lord seyth not I am a custome/ but
 I am the verite it. these wordes be playner ag
 ke all customs and al churches that be agens
 the worde of god. This same thyng haue they
 also in another place in these wordis / that sa
 me custome/ that ys crept in vn to certayne me
 maye not lett but that the verite must preua
 lle and overcome. For a custome with out the
 verite ys but an old erreure it. These wordes
 be playne that all customs be but erreours that
 be agens the verite. And as foy to denye their
 churche I maye lawfully doo yt/ foy that is not
 the churche that ys with out and contrarie to
 the worde of god. for christis churche heareth
 his worde onlpe/ as christ sayth. my shepe hea
 re my voyce/ and they followe not a straunger
 but

Disti. 2. c.
 qui

Disti. 8. c.
 consuetudo

Ios. 10.

Joan. 8.

16. q. 3.
Doro.

33. q. 2. In-
ter her.

23. q. 8. =
Loremon

I supplicacion vn to the most gracious
but slye from hym/ for they know not hys voy-
ce. Also in a nother place/ he that is of god here-
th the wordes of god/ and therefore do not poss-
here/ by cause yow be not of god. Here is y^e op-
yn that they that be not of god heare not the
worde of god nor be of hys church/ but of the
church of the deuyle whiche he dothe hate.
Now haue I prouyd vn to youre grace/ that
I may ryghtously denye there church/ their
lawes and their customs. Not with stondyn-
ge all thys/ yet will I proue by their awne la-
we that they haue none auctorite t^e porail/ but
al their auctorite ys alloulye in the ministraci-
on of godis worde whiche they do sore despy-
ce/ these be the wordes of their lawe. The chur-
che that knoweth no corporall wepons/ doth
patiently abyde allenly god whiche is her defen-
der / whan it shalle please him for to haue merr-
cy t^e. Here is playne that the church knoweth
no temporall wepons. Also in a nother place.
The holy church of god hath no swerde but
spirituall swerde / with the whiche she dothe
not kille/ but quikkyen. These wordes be play-
ne/ that the church hath no swerde but y^e spi-
rituall swerde. Now how cometh the bishop
by the temporall swerde/ kyle wyse in a nother
place. I may moorne/ I may wepe/ I may wayl-
le agens wepons / agens sodayns / and agens
the Gothes. For my teris be my wepons / for
suche thyngis be the wepons of prelates/ other
wyse I ought not no/ I may not resyst t^e.
Here yow this my lordes / how that S. Amb-
rose had none other wepons/ but wepyngis ad
prayers / and that he might not in any wyse
defende hym selfe with other wepons.

Now

Whiche Kinge Henrye the eight foloweth
How thinke you/was not he of the church
was not he ppendeged of god as wel as pe
and yet coude he not noy ought not defend
hym noy meddle with the temporall swerde
Whoeber yt is open in your alone lawe. 24.
q. 4. **Quæritur.** That the temporall swerde
the wipny racion of the woide are of God
and these too be dyuers and the one may not
blurpe others auctorite / the wordes of your
lawe be these. The mediator betwene god
and man Christ Iesus / hath deuyd the of
fices of bothe powers in to their proper actis
and in to dyffyncte dygnities / wylunge bi his
alone medecynalle meynes that mens hartes
shulde be lyfited vpp / and not with mans pry
de agayne to be drowned in these inferiour thyng
ges / so that chyltten Emperours (As conser
nyng eternalie lyfe) shulde haue neede of byss
hops / and lykwylls the byss hops (for the cou
se allonly of these temporall goodes / shulde vse
the Emperours lawys / so that the spir itual
acion shulde be distyncted from the world
lye courtes / and he that shuld serue god shul
de not wrappe him selfe in worldlye busynesses
et. Here is playne that your grace must haue
fulle power ouer al worldlye courtes / and the
byss hops allonly mynistracion of the woide of
God : and as your grace maye not blurpe to
preache the woide of god / no more maye they
blurpe any power y belögeth to your swer
de. This same sctice haue they. di 96. c. Cū ad
verū. So y your grace may opene by godis
lawe / by their alone lawe / by the practice of o
ure master christ & of his apostles and bi p expo
sicio of hoily testours y y byss hops neither haue
noy yet maye haue any power tēporal / but all
is allon

24. q. 4.

Quæritur.

Di. 10. c.

Quæritur.

di. 96. c.

cū ad verū

A supplicacion vnto the most gracious
ps allonly in youre graces honde; and you are
bound to vblepe & to execute yt in youre awne
parson to the veremost strength & God hath e
geuyn you. And in no wyse may youre grace
geue this power o; parte thereof vnto other
men / for; so doyng do you breake the ordinaun
ce of godes word and declare youre selfe a foie
god that you are vnto wythp and not sufficient
to minister the honoure & god of heuyn hath
frely geuyn vnto you. This may not youre gr
ace do / for; that were as much a foie god as tho
ugh you wolde controlle his ordinaunce / o; els
that you wolde not micheipe a ppece youre selfe
with dyligence to minister that thyng that god
hath enioyned youre grace vnto. Not with
standyng / this may youre grace doe allonly
yf the busynes be so greafe that belongeth to
your administration that youre grace can not
aloue discharge the / than may youre grace cho
se and assygne certayne other so many as shall
be necessary / whiche shall discharge all maner
of causes. All ways provided / that these men
shall be but mynisters and seruantes vnder
neth youre grace / and no kyngis: nor they may
not vsurpe any power as kyngis by no lawe
perpetuall / but al & they haue is by youre gra
ces election and assygnement. None ouer these
me may not be of all maner of sortys / but they
must be suche men as god hath ordenyd there
vnto / and that haue no nother particular admi
nistracion. As Dukys Eclis Barons and su
che temporall lordes whiche be ordenyd of god
for; that same purpose to helpe youre grace in
alle suche tēporall causes. And it were vnrigh
t that youre grace shulde set a Duke to preache
godes word / and a bysshop to be a Iudge in
westmyn.

Since King Henry the eighth. For xviij
Westminster hall. For the office of a bishop is
onlye to preach godes woide and there in to be
a faythfull minister whiche thing if he doo/
he is a true bishop a foie god/ for the faythfull
administracion maketh him a bishop. ad not
the name/ neyther can the woide make him a
bishop that dothe not preache truly Chyristes
woide/ but as oure master chryst saythe/ I foie
god they be but theups and murtherers. And
vn to them be the wordes of the prophete writ
ten/ we be vn to yow which do y^e woike of god
dysseitfully/ ad also S. Paul spekeith in the na
me of all bishops saynge/ we be vn to me yf
I preache not the gospel/ for necessite ys put
vnto me and an office is committyd vn to me
So that if the bishops do not preache the wo
ide of god/ they be not necessarie/ nor nedefulle
vn to the bodie of chrest wythe ys the church.
For what good dothe that member of the bo
dy that dothe not his ministracion. As what
profite were yt to haue an eye/ that wolde no
ther se nor yet coude se/ or to haue a fote
that wolde neither goo nor coude goo.
The bodie were welc easyd yf suche mem
bers were cutte a way/ for they be but a burde
and a cumbyaunce vnto the body. So lyke wy
se be these bishops that glorie allonly in the
name and in the dignities of the woide/ as ou
re bishops do/ of whome y^e church of god is
nothyng lerned nor holpe/ but allonly men doo
lerne of the/ al pryde and pyde/ Wyldayne/ Ap
petyfulnes/ fornyecacion/ Ad voutrye/ Conitrouer
sies/ And how to oppresse oure poore bretherne
And to blaspheme y^e blessed name of god. The
se be their woikes and their examples y^e the ch
urch of god may lerne of them/ as al y^e woide
can

A supplication vnto the most gracyous,
can resylte. And they that be there best freendes
and wille lye for them with out shame can not
proue a soye poure grace but y these thynges
be true. Now if it please your grace to reme-
ber your conscience/and thynke with in your
selfe whether that these byshops be of God
or none / And whether they ought thus to be
sufferyd of your grace or no whyche yf they
were a moe Infidylls coulde not be thus suffe-
red both to rage agensse god & also agenss man
for doubtles if there came an infidelle a monge
us that were lernyd in our lawe/ whyche is y
lawe of god/ ad so our bishops wld so frey
their abhominabill pompe and pryde and by-
cious luyng/there were no doute but that he
wolde meruelle and rethurn in his consiencs y
we luyed bothe with out lawe of god ad of ma-
for there is noo lawe that can allowe their luy-
uings/ wherefore your grace is bounde in con-
sciens to see a mendment/ and to let them refo-
myd/ and to sett them to do their mynistracy-
on that they be callyd vnto in the church of
god/and not so to scale and by vpolence to vs-
urpe oether mens administrations/ and to dis-
pyle their awne dute. And if your grace doo
thus reforme them/no doute but you shall ha-
ue the fauor of god: ad prosper in al thynges/
and haue a comen welthe welld ordered/and
welthye and trewe subiectis and faythfull
at your nede. For the ordinaunce of oure eter-
nal father is, that alle men bye and lowe/spiris-
tuall or temporal / ryche or poore/ of what sta-
te so euer they be shall be obedient vnto their
prince not in one thyng/ but in al thynges (bo-
the in bodie and godis) that be not agenss the
woyde of god. So that if y thynges grace wol-
de requyre

whiche kynge Henry the eighth folowynge
 he requier any worldly ordinaunce over our
 body or goodis / þe is not agest our layth / we
 are bound to obey and to fulfille yt. This
 power was given to kynge of god ad not by
 mā / as it is ope in the bookes of the kynge.
 So that it shal not be lawfull for no mā / with
 out daunger of his soule / for to bryke yt. For
 this haue þe apostles lernyd and fulfyllid bo-
 che in worde and dede. wherfore there may be
 no resystaunce / nor rebellion in our wyse agest
 oure prynces for orderinge of these rejoyal goo-
 dis / no though he do vncryght / but all must be
 lefte to god and we must only suffer / and as for
 þe wronge god shal punyshe yt at his pleasu-
 re / but it belongeth not to vs to resyst. Therefo-
 re do I now exhorte all trewe Christen men ad
 women out of þe bottom of my harte and bi the
 blessed name of christ Iesus whiche ys the iud-
 ge of quene & deed / whose iudgement no man
 ca a word neyther by myght / neyther bi power
 neyther by wisdom nor by lernynge / neyther
 by death nor by lyffe / neyther by man nor by
 angel / neyther by saynt nor by deuyll / neyther
 by place hys nor by lode / that they do fulfille this
 ordinaunce of oure eternall father with al the
 strength of their harten / and obey and also de-
 fend their kynge at al tymes when they be re-
 quired / agest al men / yee and if it were possibill
 for angels to rebelle agest their kynge / that
 there also they defend hym. This do I beleue
 to be the truth / and this is my consciens a for-
 re god / a foie whome I must answer at the
 generall daye of iudgement / where as no fal-
 schod nor hypocryse can helpe. where fore
 I doe protestate a foie God / I foie an-
 gelle / a foie man and a foie heuen and erthe /

A supplication be to the most gracious.
and all them I cal to recorde that I beleue this
to be the verite/and therefore wyll I abyde the
re by. And this protestacyon make I/ with out
any worldly compulsion/ Alonly compellyd by
the heuenlye worde of god.

Now most gracious prince/this is the con
fession of myne obedience that I owe vnto you
re grace/wherbye bothe I and all true christi
ned me are bound to kepe. And thus haue I de
clared wth open scrpture of god and wth y
expositions of doctours / the more diligently/
that I might stappe the mouthes of myne ad
uersaries whiche wolde not els be a shamed
too instructe youre noble grace / how that I
wolde intend treason / and insurreccyon agens
te youre grace. But now youre grace may ly
ghly iudge whether that they be traptours &
wyll mynyshe youre power / yet and almost ta
ke yt cleare a waye / and not soo content except
they be also youre fellows wth in youre ab
ne realme / or els I that wyll be obedyent wth
all mekenes and lowlines vnto youre grace/ad
also lerne all other men so to be and to geue in
to youre grace all maner off power earthlye vn
der god: whiche thyng I do not now allowy
lence/ but all waye did lerne that same and byd
intende for to haue proceded further in this cau
se yf yt had pleased god that I myghte haue
contynued/ as myne articles for the whiche I
was condemned do openly declare and testyfy
whiche thyng as some as the byshops percey
ued / they thought yt was not good for them
that I shulde contynue and therefore they toke
me and condemnyned me for an heretyke / wth
out scrpture / agens the goodes worde / agens
all good order / agens all good consyence / agens
all manhod

Prince Kinge Henry the eight **Sc. 15.**
all manhod. And not soo content/ but put me to
the greatest shame that their hartys coulde
deuise ad afterwarde put me in prison almost
thre yeaers / and yet not so content but sought
all faile/ vncerptable and vncertayned mea-
ns too bypasse me to dethe/ the whyche no dou-
te but they had done y^e / yf they had not seryd
poure grace more than god.

It ys not to be doubted/ but that poure
grace and also all the worlde/ hearynge howe
they dyd blysme / wyl suspect and Judge/ that
I haue done some intollerabyle cryme / and y^e
I haue offended in heresy and too soye agens
god and hys blessed worde / or els the bps
chops wolde neuer haue soo handelyd me/ thys
all the worlde wyl thynke. For they be reue-
rent fathers and holy men/ and great p^rlates
off Churche church/ and men off great learyng
ge/ and suche men that they wyl not of their ho-
nour/ handyll any man so soye / except yt were
for a great and an vrgent cause. Truthe yt ys
that all these thynges they wyl be / but howe
honorable / and howe cherytable they haue bpn
vn to me/ the cause wyl declare yt selfe / yf yt
please poure grace no more but too rede the ar-
tycles for the whyche they haue condemned
me. And that poure grace ad all the worlde my-
ght se them / I haue put them forth in prynte
I thynke poure grace shall not fynde manye
thynges in them neyther agens god nor yet
agens hys holy worde / but agens theyr abo-
minable lyuynge and damnable pompe and
pryde be the moste parte off them all. Those
were the thynges/ that I toke in honde to dy-
strobe/ but these thynges a foie god/ and a foie
all churche

I supplication be to the most gracious
all charyten men / be very farre from hereby.
Gothwylthondge / It was not possible that I
and all my frenches coulde deuyse any reasona-
ble ende with them / but that I shulde spend all
my lyffe in pison / my trespase (as they sayd)
was so great.

To speake agest pyntes is at the most but
treason / but to speake agest these holy goodes
ys bothe treason and also hereby / wherfor ys
greatest crime in erth / yf harte coulde deuyse
any greater crime yt shulde be layd vn to hym /
suche heuenly parsons be these / It ys euill me-
dyng for mortall men with immortall goodes /
for there ys no waye to make satisfaccion. This
hauyng I well poned to my better vnderstonding / for
I beyng in pison made byuers tryngs mea-
nyng vn to certayne off them / as vn to my lordes
of london / fyrst that yt wolde please hys holy-
nes / to speake wyth me / and yt he founde me in
any errours / that he wolde be so good as to tea-
che me / for I despyed to lerne the veryte and yt
he founde me in none / I wolde desyre hys holy-
nes that he wolde labour for me too my lordes
Cardynalles mayestye that I myght come out
off pison / for I was a younge man / and yt I
had made any faute for wante of discrecyon /
lernyng / or wysdom / I wold gladlye in tyme to
come by godes grace make a mendes / Wherfor
my request was that he wolde be so good as to
helpe / that I myght not lose and spend all my
lyffe and youth in pison / but at the lest that
I myght teache chylderne to wyte and to rea-
de / and lerne them theyr grammer / and soo too
gett my lyfynge wyth trust and honestye / and
not ydlye to lyue in pison. He made me an
swere that

Prince Kinge Henry the eighth fo. xx.

Where that too speake wth me he had none or
calpon/and I was the man that he neuer sawe
and therefore he knew no cause why I shoulde
desyre too speake wth hym/as for teachyn
ge off chyldren he wolde neyther graunte me
wth in pryson / nor wth out. Whosoeuer p^ris
please youre grace, at a nother tyme I sent cer
taine off my frendes vn to hym agayne/ to the
number of. viij. o. l. of the whiche a certay
ne were aldermen and of the worshipfull^{est} co
myners wth in poure Citye of London / and
men of so good substance that no courtie wth
in youre royaume wolde haue refused them for
twenty thousande pounde/these men I desired
in the name off cheryte and for Christ Iesus sa
ke to go to my Loide of london / and to desyre
hym too be good loide vn to me (for my cause
was put to hym) that I might come out of pr
yson/and that he wolde take some cherytable en
de wth me/and what soo euer thyng that he
wolde require off me lawfull and resonable I
wolde performe yt and therto sende hym good
suertyes. Thys thyng had youre saythfull sub
iectes diligently for me / shewyng off thei^r chery
te and goodnes: but what answer they had /
your grace may knowe off the byshope off
london and off them / neuer the lesse I dare
well say (vnder youre graces fauour) that the
greate Turke could not be moore cruell than
the Byshop off london was/ though his cru
eltes were colered a litle wth holy hypocrysie
for he wolde neyther graunt them any parte
off thei^r payson / nor yt gladlye heare them
too speake for me/ but soo handelyd them that
they were bothe a frayde too speake wth me

I supplication vnto the most gracious
and also to speake for me to any man / yee they
were a feapde to geue me meate and dyyncke.
This is truth that I sape to youre grace They
be men I truste a lyue and of great honestie for
to testifie it / So that youre grace maye se / what
cheritable fathers they be / what holy byss-
hops they be what men of the church they be /
that wyll nothings but vengeance ad destruc-
cion of their power byethern and yf a man com-
me in their danger there is no remedie nor no
wayes to come out / nor no man maye labour
for hym. So that yf a man please them / than
promyse they hym heuyn and erthe wyth all y-
crutes in them yee and also god hym selfe. Co-
trarte wile yf a mā displeasse them and speake
agenste their abhominable lypynge / a thousan-
de hellys are to lyttle for hym / and neyther fred
in heuyn nor erthe can helpe hym / no Chyestes
bloud can not profite hym / but he must be dāp-
ned with out recover. I wyll passe ouer the la-
bour that I made to doctor Steven / And to
D. Allyn. For nothyng coulde helpe me / so that
I am compelled by intollerable byolence and
opressyon to complayne vnto youre most noble
grace / humbly and meklye beseeching youre gra-
ce / for Chust Iesus sake and in the honour of
god oure father in heuyn / that you wold call y-
matter a soye youre grace. And yf the bysshops
can yet proue any heresye in myne artycles / I
wyll refuse no maner of payne that youre gra-
ce shall iudge me worthy. Notwithstandyng
(with youre graces fauoure) I haue bene suffi-
ciently punished for one trespasse. How be it / I
call god to my recorde / that in my consciens I
neyther intended heresye / nor yet lerned heresye
in my sermone and I doubte not / but their con-
sciens will

Prynces & ynge Henry the eight ¶ 36. xxi.
sciens well also tollipe the same. Wherouer yf
ye pleis youre grace / they knowe that I coulde
brynge them good testimonye. So that to a great
number out of the vniuersite / where I dyd pre-
ach and was continually .xx. yeres / that there
was neuer man that harbe by me any thyng les-
se or more that was worthy after good cheryte
to be suspected for heresy. And yet my lordes
haue thus cruelly condemned me for one ser-
mone / which they are neuer able to proue here-
sy by gode / nor by holy doctours. Not-
withstandinge yf it were heresy / me thynketh
chrystes word and his blessed cheryte wolde mo-
ue suche holy fathers as they will be / not to ca-
ste a way a man for euer for onre errynge. Se-
yng I offered my selfe to be taught of them / and
they are not able to make a man. Wherouer
most gracious prynces / youre daylye orator had
good testimonye / of his sermons from the best
of the vniuersite / vnto certayne men in wynt-
rynge. As vnto D. Steuen a letter / from Ma-
ster Johan puer Gould / which harde my sermo-
ne / whose testimonye D. Steuen can well repo-
te / vnto youre grace. Also the bisshopp of londo
whan his cause had bene a foie hym .vi. wekes
testifyng / that there coulde none heresy be pro-
ued agensse me / and that he durst say / that I
dyd intend none heresy. Furthermore yf it plea-
se youre grace / the bisshops knowe howe y principal
clerkes of the vniuersite were with me / yf
they durst haue spoken for them. But all my su-
bmissio / all my wytnes / all my swertes / all the-
se lerned men / and all the lerninge that I coul-
de speake coulde not helpe / but I must nedes
be an heretike / for I had spoken so muche (as
X. S. they sayd)

3
I supplicacon vnto the most gracious.
they sayd) agens the holy church. Wherfoze
here be the articles followinge that were layd
agens me/ and also the lerninge / that the bps
hops layd agens me/ so nere as god hathe ge-
uen me remembraunce. This doo I not to gett
any worldly vantage or worldly promotion
(as god is my iudge) for of all the world: I ca
make no more but meate and drinke/ the which
I doute not but god shal send me/ for my dayly
prayer ys/ lo/ he geue me my dayly bread. wherof
I stedfastly beleue that he shal do for hys wo-
rds sake/ where so ever I shall become. Feare
the lest where so ever I be I shall be a faythe-
full and a true bedeman of youre graces (bet-
ter seruice can I not do youre grace.) But this
doo I that youre grace may knowe/ what tyran-
nye the bishopes vse vnder the youre name /
for the which your grace shal stravelly answere
a foye god. where foye humbly I beseeche your
grace that in tyme to come you may so ouer se
them that they doo not oppresse poore men by ty-
ranny / as they haue done longe / and doo also
dayly/ and not alonly that / but they also lerne
and compelle men to lerne / clearly and openly
agens Christes holy gospelle and the exposi-
cion of doctours. yet and agens their awne la-
we/ to the euer lastyng damnacion off many a
chylken soule/ of the which thinges I haue part-
ly opened vnto youre grace in certayne arty-
cles that here folowe/ which I haue proued by
the inuincibyll word of god/ and that not wro-
ge after my sence / but after the exposicion off
their awne doctours/ wherfoze I doute not but
y youre noble grace wyl defend this boke fro
the tyranny of the bishops tyll they be able
to condemne yt with Christes holy word / and
doute ye

Prince Byrge Henry the eight fo. xxiij
doutye not but that the heuynly father and
his merryfull sonne Christ Iesus / and the holy
cōforter / shall all wayes defend youre most ex-
cellencie & p̄s̄erue you in his vertue and kepe you
in all prosperite and honoure of this worlde / and
after this miserable lyffe shall they bring you
but to an heuynly lyffe that neuer shall haue en-
de. Amen. Now most noble and excellent p̄ynce
et humble / and with all meeknes of harte I de-
cye pardon of youre grace for that thyng that
is eyther a myghty lysten / or not with due ordie
nor with due reuerence as yt ought to be
so so noble a p̄ynce / for there is no taught in
my harte / nor wyll / But allonly for want
of lernyng / and experiente in writing
ge unto so noble a p̄ynce / thus Ie-
sus Christ kepe youre hygh-
nes cur. Amen.



Doctours Barnes articles.



Here folowe the articles which
the bishopes did condempne
for heresye the yere of oure
lorde a thousande fyve hund-
red and fyve and twentye the
minthe daye of februarye: whi-
che articles were gathered out
of a sermone p Doctours bar-
nes made in saynt Edwardes church in cam-
brige the 24. daye of december: ad were presen-
tyd to the bishops by a master off arte called
Walter Terrell: a man of no lernynge as al p
bishops do knowright well / and yet was he
sufficient to accuse me of heresye for these arti-
cles which as god knowyth hathe neither Ju-
dgement in saythe / nor yet in heresye / but as far
re as I can coniecture and suspect the gethe-
rars of these articles were doctour Wydley ad
doctour Weston / chaplens to the bishope off
London / notwithstanding none of them bo-
th / nor yet no nother man durste ever take a-
pon them for to pprove them heresye in so moche
that doctour Wydley dyd saye that it was never
in his mynde that they shulde be presentyd as
heresye / but (as he sayde) they were very chyllie
and vnderstandable spake agensst the bishops
seyng there was none of them present. This
is the some and the fulle cause of my condem-
nacion / for this was allwaies layd to me a fore
the vice chancelar before whom they hadelyd
this matter secretly in the commen scolys (the
doys loked) and in the vicechancellars ch-
ber for they knewe well that al men of lernyn-
ge were agensst them) and to this I answered
no nother thynge: but that the bishops dyd ne-
ver use to come to sermons wherfore yf we
shulde

Condemned for heresye. **fol. xxiij**
shulde never repente their abhominable lyvinge
but when they were present / than shuld yt
be so longe. **¶** Nowe other though they were absent
yet were there present of their counsellors
of their court the which wolde telle them that
I had spoken / for I had spoken yt for that
purpose but there was no man amonge them
at that coude ever say of hys consience but
these thynges that I had spokē agens the bish-
hops were trewe yee and agreat deale more.
And yet must I poor man be condemned for
an heretike. They maye (by cause they be lord
of the bishhops) lyue in al abhominable and mis-
chivous lyvinge with out shame and with out
repente / and I must be condemned for an here-
tyke by cause I speake yt. They maye do it / but
I may not speake it / but god shal shortly either
make an ende of the or els of al the worlde for
suche abhominable lyvinge as they lyve / the
father of heven for the love of hys blessed sonne
Christe Jesus be merciful. **vn to vs Amen**

The fyrst acticle

If thou beleue that thou arte more bound
to serue god so morow which ys Christes
masseday or of Eiler day or of whytsonsun-
day for any holynes that is in one day more
than in a nother / than art thou no saytheful
le churche man / but superstitious / **ed** **¶** Pau-
le ys agens the saynge yow do obserue dayes Galat. 4.
yeares / monthes and tydes / for vn to a sayth-
full churche man euery day ought to be churche
masseday Eiler day & whytsonday. **The which**
thyng

Doctours barnes articles.

chynge the fathers considerynge that thou dy'st
best not obserue per and that thou woldst ne-
uer obserue yf it were left to thy iudgement for
thou arte geuen so moche to worlde busynesse
for that cause they haue assigned the certayn
days to come to þe church/to pray to gether/
to here the worde of god to gether/and to recey-
ue the blessed sacrament to gether. What faute
fynnd yow in this artycle? by cause I saye that
one day is not holpar than a nother? I pray
you what is þe cause / or what nature is in one
day that is not in a nother where bi that that
shulde be holpar than the other? By cause (yow
wyl say) that we hallowe the remembraunce of
christes by the of christes resurrection in one
day and not in a nother. This thinge I saye
must yow doo euerie day for christ is euerie day
borne/euerie day risen/euerie day assended up
And this must you beleue stedfastly / þe he was
borne for you / and ryse to kille youre vethe /
ascended for youre iustification/thys must you
sanctifye in youre hertes euerie day / and not
one daye.

Now darre we but in this thinge yow say
that we are bound to sanctifye but one. That
is senneday in the yeate/and that is superstitio-
usnes and heresy say I / not that I condemne
youre one day / but that you sett yt to one daye
alonly that we are bound to do euerie day. Brie-
tely my lorde of Rochester allowed this article
saynge he wold not cōdēne it for heresy for an
L. ii. (this was a great some of money) but yt
was folyschly sayd (quod he) to preache this a fo-
re the bodchare off cambrige / as who saye
they were all bochers that were at the sermon.
But the

Condemned for heresy. fol. xxiij

But the bishop of bath asked me whether we myght labour on the holy days or not saying ys is wyrtten thou shalt observe thy holy day.

I answered that churshen men were not bounde to abstayne from boddy labour by that commaundment / for it was so geuyn to the Jyws / and yf we were bounde to abstayne fro boddy labour by that commaundment / that was the kynges grace and all his counsell / my lorde cardinall & all his counsell in the way of damnacion / for they cause men to carrie their trust on the holy daye what day so ever yt be when they wyl remene / at this reson all my lordes were a shonnyed / and wylle not what to saye they were loth to condemne my lorde Cardinals grace / sayinge he was so holpe a prelate of churshes church / and yf facte they could not denye wherfoze at the last my lorde of Rochester remembered him selfe (he ys an olde man and his bloud is colde a houte his hart) and answered of this maner. A goodly reason. I will make you a lyke reason / the bishop of wyndchester sufferth the sturys ergo the sturys be lawfull / at this reason was I a bashyd and saye afraid & durste not answer to yt / for I perceyved yf it was as lawfull for our nobyll prince to carrie suffe on yf holy day (which is not agest the woide of god) as it is for an harlote of yf sturysto lye in open whordom which is agest the woide of god / And yet my lordes the bishops of their great cheryte and of their innumerable spytuall treasure sufferth bothe. Bewelpe yt were to longe to recyte alle the madnes that they dyd do wryth me (I wylle not saye cruelnes) and yet cruelly

Doctoure barnes article 6.

Ad Ga. 4

Epl. 319

Aduersus
Iudeos

yet earnestly they condemned me/ but I will re-
cyte the sayng of doctours which I layde for
me/ but they were not regarded. **S. Hierom** sa-
yth. Therfore be certen days assigned that we
shulde come to gether/ not that y day in the we
hich we come to get her is holier than a nother/
but all days be lyke and equalle and **Christ** is
not alonly crucified in parase ven and risen on
ly on the sonday / but y day of resurreccyō ys
all ways / & all ways may we eate of oure lordes
fleshe. **¶** Here. **S. Hierom** saythe the selfe word
that I spake ad of these wordes was I moued
to speake as god dothe know. **Also. S. Augustyn**
ne/ we must obserue the sabboth day / not y we
shuld rekyn oure selfe not to labour/ but that
all thyng that we doo worke well / must haue
an intencion to the euerlastinge rest / wherfore
we must obserue the holly day not by corporall
idyllenes and vn to the letter / but spiritual-
ly must we reste from vices and concupiscen-
cyes where fore amongs all the ten commaun-
demētes that of the sabboth day alonly is com-
maunded to be figuratlyc obserued and not by
corporall idyllnes. **¶** **Also Tertulian.** The car-
nall circumcision ys put a way and extyncted
at hys tyme / wherfore the obseruacion of
the sabboth day ys declared to be for a tyme/
for we must kepe the sabboth day not alonly
the seventh day/ but at all tymes as **Clai** sayth
¶ But here my lord of Rochester sayd / sayth
that I vnderstode not Tertulian Secondart-
ly/ that he was an heretike / but I passe over
myne answer for this ys but a lordly worde
& he coude on nother wyse saue hys honour /
but yet stondesth my scripture fast. **¶** **S. Hierom**
¶ **S. Augustyn** / & also thei stonclew whose
wordes

woydes be theis / It ys come vn to me þe certay De conse
ne men whych be of an euill spyttie haue so- cra. di. 3. c
wed serten euill thynges amonge you and con peruenit
trary to the holy saythe/so that they be forbyd
that men shulde worke on the sabbath day / the
why he men what other thynges shall we call
them but the prechers of Antychryst / the which
antychryst shall make the sabbath day and the
sonday to be kept from all maner of worke.

This lawe clearly declareth you to be Anty-
chrystes / this is more thā I sayde I haue great
meruell that the byshop of barthe beyng so im-
pghy a lord in cōdemnyng of heresyis was
not lernyd in this lawe seynge yt ys hys owne
facultye.

The seconde Article

Now dare no man preache þe trewe and þe
very gospell of god and in especiall they þe
be feble and frere / but I truste / ye and I praye
to god that yt may shortly come / that false and
manifestt erroures may be playnly loked / The
re be serten men lyke cōdicionyd to dogges / yf
they here any man that is not their currymā
or that they loue not nor knowe not / that say
any thyng agens them / than crye they an here-
tyk / an heretyk / ad ignem ad ignem / These be
the dogges that fere trewe preachers. What he-
resy fynd you in this Article.

The thirde Article.

We make now a days many martirs / I
trust we shall haue many mo shortly for
þe heretye could neuer be playd playnly / but per-
secutiō dyd follo. where dyd my lord of barthe
inquire of me / yf I rekkenyd the for martirs þe
were burnt at byscoppes / I answered þe I knewe
not their cause wherfore they dyd but I reke-
nyd as

Dortoure Barnes articles
wyd as many men to be martyrs as were perse-
cutyd ad deyed for the word of god/ but he sayd
he wolde make me seye for this.

The.iii. Article.

These lawyers/ these lawyers/ these Justici-
arys/ that saye that a man may lawfully
aske his awne good a fore a Judge/ schene in
iudgement for they haue destroyed all pacies/ de-
uocyon/ and saye in chrysten people.

The.v. Article

1. Cor. 6

This pleatinge in Iudgement is manifest-
ly agens the gospel. Luc. 12. Homo quis
me constituit iudicem/ And contrary to. S. pauls/
Iam olo delicti est. etc. The some of these two
articles is/ that a chrysten man may not cotend
in Iudgemēt with his brother for his puate
welthe/ how thynke you is this heresy/ what
say you to. S. paul/ whych sayeth Now ys the-
re bitterly synne a munge you by cause you go
to lawe one with a nother why rather suffer
you not wrong/ why rather suffer you not you-
re selues to be cobbid/ May not I speake these
wordis/ be they not of holy scrpyture/ was not
I a preacher and a doctoure/ was not this Iu-
dorye sufficient/ Also oure Master sayeth of
any man well sue the at the lawe and take thy
cofe from the/ lett hym haue thy cloke also/ may-
be not oure master that we shulde rather suffer
wronge/ than to go to lawe for oure puate wel-
the/ May not I say these wordes/ wherefore we-
re they wrytyn by the holy goost/ but that
they shulde be lerned/ But lett vs goo to you
re doctours / Athanasius on. S. paulis texte/
ad. cor. 6. There is bitterly synne a mong you/ y is to say
ys to poure cōdemnation and to poure sēo-
mny that

Matt. 5.

Athanasius
ad. cor. 6.

Condemned for heresy. fol. xxvi

may that you do exercise iudicialles a monge
you/ wherfore do you not rather suffer wronge
Also. **St. Hieron.** yt ys synne vnto you þ̄ you
do agens the comādemēt of churche/ that you
haue Iudgementes a monge you þ̄ which ought
all wayes to kepe peace/ ye though it were with
the losse of youre temporall goodes/ wherfore
do you not rather suffer wronge- where as you
ought by the comādemēt of the gospel/ and by
the examppil of the lord paciently to suffer/ the
re do you the contrary / not allowyng not suffer/
but you do wronge vn to them that doo no wro
ge. **St. Mark** how. **St. Hieron** calleth yt a p̄s
cept ad a comādemēt and no counsell. Also **St. Ier**
mo sayth yt ys offence and synne in you þ̄ you
haue Iudicialles: for accusation ingendereth **St. Ier**
p̄se/ **St. Ier** ingendereth discorde/ **St. Ier** inge
ndereth the hateryd. And lest peradventure they
wolde say this is no synne to requyre myne aw
ne/ there fore sayth þ̄ apostyll / truly it is synne
vnto you/ for you do agens the comādemēt of
the lord the mych sayth/ he þ̄ taketh a waye
the good as he yt not agayne/ wherfore do you
not rather suffer wronge- wherfore do you not
rather suffer losse/ þ̄ you myght fulfill þ̄ comā
demēt of the lord. **St. Mark** how he callyth yt
the comādemēt of god and it ys synne to as
ke oure awne with contention/ And youre awne
lawe sayth They are forbydyn to contende in
Iudgement/ yt muste be thus vnderstonde that
they may not stode a foyr a Judge for them sel
fe but for other men. **St. Ier** Now what haue I sa
yd in myne artycle þ̄ help scripture / help doc
turs and also youre awne lawe doo not sape /
but vn to this sayde my lord off **St. Ier** Iste
that these scriptures were but counselles ad no

St. Hieron.
ad cor. 6

St. Ier
ad cor. 6

Luc. 6.

14. C. 3
his ita

D 2 p̄ceptes

Doctour Barnes attyches

preceptes / & alleggyd lra for him of this texte /
 si vis perfectus esse / to whō I did laye p auctory
 te of .s. paul & callyth it synne which it coulde
 not be if it were but a counsell. Also p auctoryte
 of .s. Hierom. which callyth it openly a precept
 but to this he answered laking of his hed py
 euously & said / I good .s. doctours if you were
 lernyd in duns you wolde saye other wple but
 p seife byshop could saye to a certayne docto
 (which had great mervell why the hadelyd me
 to) p I had oppn dyōg but he could not do ther
 to but after this cam a doctour of law (whō I
 know not) ad sayd p their lawe had condēnyd
 this oppnyon and declaryd thole scriptures to
 be but counsells / but I denyed p and sayd I kne
 we no suche law. and sodenly Doctour strenght
 shewed me their lawe / whose wordes be thise /
 Illud euangelij / si quis abstulerit. &c. nō est p
 cipientis sed exhortantis. But I dare say that
 Doctour sturte lincte that this was but a smal
 euaspōn and of none auctoryte / and therfore he
 wolde shewe me no more of the lawe for it follo
 weth / what so ever he be that doth not obey the
 commandemēt ys gytly and worthy of payne
 for yt ys synne not to obey to the commande
 ment of god. &c. These be Saynt Austynes
 wordes in their awne lawe / Now lett euerpe
 ch. & ned man iudge whether that the contra
 ry wordes be of sufficiēt auctoryte to reuel p ho
 ly wordes of scrpyture or no / & if they abyde
 scrpyture yet cā they not auoyd holy doctours
 p which by their awne lawe be of greter auctory
 te in expōnding scripture thā p pope is: but thā
 cā docto wolmā / & he brought thys text / if thy
 brother w offēd p thā tel p church / what is p (sa
 yd he) tel p church / to whō I answered p this
 place

14. d. 1.
 q. 11.

14. d. 1.
 quisquis

Condemned for heresy **Pol. vbi.**
 place made not for saynge at the lawe aleging
 D. Augustine for me / for it speketh of the cry-
 mys that shulde be repented by the congrega-
 tion / and not of the correction of the tempo-
 le swerde / For yt foloweth if he heare not the
 church / counte hym as an heathen and as a
 publycane / this is the vtter most payne that o-
 ure master Christ assigneth there / the which is
 no payne of the temporal lawe / but at this an-
 were was he mooved and sayd if I dyd abyde
 by yt I shulde be burnte / this was a sharpe sen-
 tence of so great a man as he ys / but and if he
 had byn halfe so wellearnid in scripture as he
 ys greute / he wolde haue gauen a more cherita-
 ble sentence. But Spelles was a Ioly wylle
 fellow that sayd once to a thomaker / *Ne sutor
 ultra crepidas* It is not an. L. yere a goo lyns
 that same Master doctour was builer in that
 same house where off I was master ad pylor /
 and now to geue such a strypte sentence / this
 is a loddyn mutation. But here is it playne
 that I haue spokyn neuer a woide but that ho-
 ly scriptur / holy doctours and thei athen lawe
 saye the same / bothe in sentence and in wo-
 des / wherefore I can notte how they can con-
 demne this article / for heresy / and I dare
 say for them that they reken it none
 heresy / but peraduentur they vnder-
 stond it not no; they dyd not
 condemne me for this arty-
 cle. But here after folo-
 we the heresy's.

The 6. Article.

D : I bidde

Doctour Barnes articles

I wille neuer beleue nor I can neuer beleue
that one man may be by the lawe of God
a bysshop of .ij. or .iii. Cittys pr of an hoile con-
try / for yt is contrary to. S. Paule whyche say-
the / I haue lefte the behynde to set in euerie
cite a bysshop. And if yob fynde in one place
of scripture that they be callid Epyscopi / it ob
shalt fynd in dyuers other places that they be
callid contrary wyle presbiteri.

I was brought a fore my loyde cardynalle in
to his galary and there he red al myne articles
till he came to this and there he stoppd and
sayd that this touchyd him and therfore he as-
kyd me if I thought it wronge that one bys-
hop shulde haue so meny Cittys vnderneath
hym / vn to whom I answered that I coulde
no farther goo / than S. Pauls text which set
in euerie Cittie a bysshop. Then askyd he me
yf I thought yt now burryght (seyng the ordi-
nauce of the churche) that one bysshop shul-
de haue so meny Cittis: I answered that I
knew none ordinance of the churche as concer-
ninge thys thyng but. S. pauls saynge only
neuer the lesse I dyd see a contrary custom and
practise in the worlde / but I know not the ogy-
ynalle there of / than sayd he that in the apo-
stles tyme there were dyuers Cittys somme se-
uen myle some fixe myle longe and ouer them
was there sett but one bysshop and of their sus-
barbis: so ykewyle now a bysshop hath but o-
ne Cittie to his Cathedrall churche and the co-
try aboute yt was as subbarbis vn to it.
Wher thought this was farfetched / but I durste
not deny yt by cause it was of so great aucto-
rite /

Condemned for heresy **fol. xlii**
 epte/ but this dare I say that his holynas can
 neyther proue it by scripture not yet by any au-
 thor of doctours nor yet by any practyse of
 apostles/ but let vs see what the doctours say **Athanasius**
 to myne article/ Athanasius dothe declare this
 texte of the apostill/ I haue left the by hynde
 etc. He wolde not commit vn to one byshop a
 whole yde/ but he dyd enioyne that euery ci-
 ty shulde haue his propre pastor/ supposing that
 he thys meaneys they shulde more diligently
 obserue that people ad also that the labour shul-
 de be more easye to bere etc. **Chrysostom**
 torn on that same texte/ He wolde not that a
 wholle contre shulde be permytted vn to one
 man/ but he enioyned vn to euery man his cure
 by that meaneys he knewe that the labour shulde
 be more easie and the subiectis shulde be with
 more diligence gubernedde yf the teachers
 were not distract with the go-uerning of many
 churchys but had cure and charge of one church
 only etc. **Agayn** these be playne
 wordes and able to moue a man to speke as
 muche as I dyte/ but graunte that you may ha-
 ue alle these cytis yet can you make it none he-
 resy/ for my lorde cardynalle graunteth that it
 is but agens him ad agens you which be
 no godes/ but I must be an heretyke
 there is no remedy you wille
 haue yt so/ and who ys
 able to say nay/ not
 alle scripture.

The. 7. Article.

It can not

Doctor Barnes articles

I can not be prouyd by scripture that a man of the church shoulde haue so greute temporal possessions / but they wille say if they had not so greute possessions / they could not kepe so many seruantis / so many dogges / so many houlles as. xi. o. l. and maptane so greute pompe and pryde and lybe so deliciously. what herely fynd you in this. is it herely to speke a gent pource houlles and pource boundes ad you re abhominabille lypunge and douterles I did not say but that you myght haue possessions but allys I spake agens the superfluousnes and the abuse of them / but I pray you how ca you proue it by scripture / that a man in as much as he is a bysshop must haue temporal possessions I am in the negatyue proue you prouers affirmatyue this am I suer of that chrysostome saythe / A bysshop ought to haue nothig but meate and drynke and clothe / I wille bringe no scriptures for you regarde them not.

Ad Tymo
s. 5.

Chr. 8. Article

Suer I am that they cannot by the lawe of god / haue no iurisdiction secular and yet they chalenge bothe poters which if they haue why do they not put them bothe in use for they must say as the Iurs sayd we may kille woman. This is the article that did byte you for you can not be content with the office of a bysshop but you wille be also kynges but how that stondeth with godes lawe and with yourr othe I haue declaryd yt to oure noble prince I doute not but he wille put you to the trial of these articles.

Chr. 9. Article.

They

Condemned for heresy

fol. xix

They saye they be the successors of christ and
of his apostles / but I can se them fol-
low none but Judas / for they bere the puelle /
and yf they had not so greate possessions I am
sure an. L. wolde speke agens them where
now dare not one for losse of their p[ro]mosp[er]ity
As for this article I had once come you with
the witness of alle the world: yow may well co-
demne yt for heresy / but it is as trewe as yowre
pater noster / Judas solde oure master but on-
ce / and yow selle hym as often as he cometh in
yowre handes.

The. 10. Article.

There is not the greatyt pharisee in this
churche / but I am sure I p[er]suaide him with
these wordes and he knowithe that these thyn-
ges be trewe though he say the contrary and y
do I wel knowe. This article dyd I spea-
ke by cause of doctour Wyke which on a tyme
graunted in master doctour buttes house that
the bysshops were cleare out of order And ther-
fore I say that I knowe yt

The. 11. Article.

These ordynary bysshops and prelates do
follow that false prophete balaam for they
wolde curse the people but by the p[ro]misp[er]ity of
god they are compellyd to bless the / that ys to
say / to teache them to lyue wel though they the
selfe lyue most myschevously & so the 3rd is
byen they ryde apon that is the common pro-
ple hadd their lyvyn in abhominacion This
ys the heresy for it speaketh agens the holy fa-
thers

Doctoure Barnes articles.

theses which be almost as holy as Baldins alle
whych dyd ons speke y word of god to a good
purpose and so do they neuer / but I graunt
that I dyd offend in calling you ordinary bis
shops for I shuld: haue calld you inordinat
te butchers/and as for that that I compare you
to balaam it is your awn lawe. 11. q. 111. Des
centi sunt/ And. 1. Hos 11. And as for your lyu
yng alle the world knoweth it.

The. 12. Article

They sett by an Idolle to dysleane the peo
ple with alle whych is calld Baal peoy/
D: baal phegor which is interpreted gaspyng
that is their lawes and constitucions y gaspe
and gape to mayntayne their worldly honou
re / they cause vs do sacrefyce by laper wpmē
that is by their carnall affectyons and sweate
wordes that god of Israel is for gotten: and so
by theyr sweat wordes and benedictyon they
disseue simple people. These be the false ma
sters that. 2. Peter speketh of/ these be y sobn
tapns with out watter : for they geue no good
doctryne to the people. where ys the heresy in
thys: by cause I compare your lawys to baal/
but loke whether the interpretacion of y word
do a gre with the nature of your lawes or
not: what do al your lawes but mynysh the
auctorite of princes / and of al other lordes and
exalte yourres only: calle you not that a gaspy
ng Idoller: let thys article stōd tyll you be able
to proue it heresy.

2. Pet. 2.

The. 13. Article .

Now

Condemned for heresye

Fol. xxx.

Now they selle vs / they selle the people /
they selle holy orders / they selle church ha-
lowyng / there is no better marchandise in
chepesyd / wile thou knowe what is the pris-
ce of a church halowynge: no lesse than .xl. she-
llinges / they sel pardons & remissions of synnes
as evely as a colbe and an oxe is solde so / they
never graunt them with out monny. The
suffrigan of eip dyd aske of master Johan pur-
golde .xl. shellinges and the offryng for halo-
winge of S. Edwardes in Lambuge: yet and
he wolde not to it so good chepe / but he cause he
had a goddoughter buried in þ church parde /
But this may be proued by crampylls ynow
for byng þe fourth one church in all Englonde
that þe have halowyd with out monny or
with out hope of monny / and I wyll graunte
my conclusyon false / and as for youre pardons
all the worlde knoweth youre handelyng I da-
re say yt is the best marchandise in the worl-
de as þe handill yt.

The .14. article

Wylte thou know what their benedictyn
is worthe: They haue rather geue the ten
benediccions than one halspeny. Is not this
a soye heresye: you geue thorum freates
and tolyns blyssynge man and
wone but þe never geue
halspeny to man nor
to chyld.

The .15. Article.

Now is

Dortoure Barnes articles.

Quod is come a pardon wherby they say p
they haue power to send an hundred soules
to heuyn/and if they may so doo with out any
further respect than may they wherwylle send a
nother hundred to helle for pt folloiweth in y te
xte quodcumq ligaueris / that is what soeuer
thou bindest It is not this a soys heresy to say p
you may not rule thys matter at poures iudge
ment/but this is a meruelous text/ Quodcumq
ligaueris for pt bindeth in helle and los pthe in
heuyn/and openeth mens purgys and cofers in
erthe / pt deposith pynces / pt interdyteth lon
des pt losyth a man out of his cote / yee & othyn
tymes pt losethe a man from his wyffe/ yee and
the hourse out of the carte. And all ys done by
this text Quodcumq ligaueris / is not thys a
meruelous text that hath the great power? I
know not such a nother in all the hole Bible.

The. 16. Article.

It ys abhominable to here how they prea
che and teache that they may absolue a pr
na & a culpa which I am sure that pt is impos
sible as they vnderstand it. Make of this what
you can/and loke of poure alyne scolasticall dot
tours.

The. 17. Article.

What ys the cause that they forbyd vs p
we should not dyscasse how great their po
wer is but by cause that they wold make all me
foles & holde vs in ygnorance / poure alyne sco
le men saye that the popis power is so great y
no man can nor maye dyscasse pt / but this ys
for from heresy.

They

The. 18. Article.

They haue a lawe most abhominable and co-
ntrary to godes lawe and cherpte to exco-
municate the people foure tymes in a yere/ &
ys to saye the men that rayse the rent off an
house/that must you vnderstande yf yt belonge
ge not to the church / for yf yt belonge to the
church/thou mayst rayse yt cherpe moneth ouer
ce and no man shall curse the. Also they curse
them that be not buried in their parish church/
& must be vnderstand yf & they be ryche men/
for yf they be poore they may be buried amonge
the fryars. The bisshope of bathes sayd there
was no such maner to curse men. And all the
world knoweth the contrary. Wherefore I reed
these articles in the behalfe of the generall curse
that belongeth to. **At** Semyres church in cam-
bridge ad there did I make yt with myne owne
honde/and yet the bisshops were not a shamed
so denye yt.

The. 19. Article.

They haue mytres with glysteryng piers
vpon the crowne / They haue globps for cat-
chinge colde in the middes of their ceremonies
They haue ruynges and othes ad other ceremo-
nies/so many that there is in a maner now no
thyng els in the church/but all Jewysh ma-
ners. wyl pou make this heresye by cause I spea-
ke agens your damnable and pompos my-
tres/ I thinke such ornamentes were to be con-
demned even amonge hethyn men I wyl not say
amonge chrysten men; but this dare I say that
there was neuer no god amonge hethyn men &
euer deli-

Doctoure Barnes articles.

ever delighted in such ornaments and yet you
will serve the god of heven by them and your
poore brother who must have redeemed with
his precious blood dyeth in prison and oppres-
sion in the streets and hangeth hym selfe for ne-
cessitee/and yet will not you bestowe on hym
so much as one of your precious stonrs / telle
me one bysshope that ever brake his myter to
the helpynge of a poore man: was there never
man in necessitee in England: but all the world
may see what you be these thynges be sensyble
ynough

The. 20. Article

These myters I can not tel from whence
they do come except they take them from
the Jews bysshops/ and yf they take the from
the Jews / than let them also take their sacry-
fyces and their oblations from them and offer
calves and lambes as they dyde / and than ha-
ve we nothyng to do with them for we be chris-
ten men and no Jews. I pray you telle me
where you fynde but one pycche in holy scrip-
tur of your miters: oure master dyd institute
bysshops/and Saint Paule setteth out what
is their office and also what is their ornaments
tis/ad yet speketh never a worde of your my-
ters but I dare boldye saye that yf you be put
to the tryall you shall be sayne to runne to
olde lawe. But can I be an heretike yf I con-
demned clearly your miters and sayd they be
re of the devill: whan you prove them to be
of chrystes institution than will I be an he-
retike.

The 11. Article

These myters with two horns I can not tell what they shulde signifye except yt be the horns of the false prophete of whom it is spoken with these horns shalt thou blowe a soun the almyra / so he dyd he mocks their rynges and al their ornaments and ecclesiasticall ceremonies. It wille come to my saynge that you be dyffhopps of the olde law for you haue nothynge to defend youre rynges youre ornaments and youre ceremonies / but for to mayntayne these depose yow bynges and pyppets / Interdyte londes / and burne man wyfe and chylde : and when yow haue al done / you haue defended but a deuyllish cokel of pyppet. The doctors / that wolde fauour youre proude tokyngs and expound them to the best haue declared that the two horns of youre myters dyd signifye the new and the olde testament that yow shulde be lernyd in them bothe / Now I sawe that this expolycion dyd not a gre wryth that thyng / for no man can be lesse lernyd in them than yow be / wherefore my thought it was but a vayne expolycion and therfore I comparyd them to the two horns of the false prophete / by cause (as yow know) the false prophete sayd vnto the kynge that he shulde with these two horns blowe a soun hym all syria / and yet he lyed for the kynge was the first man that was slayne / so I praye you say vnto yow kynge if thep folow youre counsell mayntayne youre auctorite ad be ruled after you thā

shall they

Doctoure Barnes articles.

Shall they ower come all their mynys as synne
 dethe / and helle / and yet yob's lye / for you must
 needes byng those thynges to damacion and to
 destruction for you haue not the woide of god
 for you / wherfore you must be false prophetes.
 Here haue I compared off a synp'stude your
 myters to the two hounys and you to false
 prophetes / what if this be false / what yf I can
 not proue it / yet can you make me none hereti-
 ke / for then must yob make those men hereti-
 kes / that haue compar'd the soikes of your
 myters to the new and the olde testaments
 and yob to the trew apostles for they haue ma-
 de a greater lye than I haue done / and they as
 re neuer abyllle to proue yt / & as for me / I wyl
 proue my saynge trew (yf you will stond to scri-
 pture) or els wylle I be takyn for an heretike.

The. 22. Article

They haue baculum pastoralem to take the
 shepe with / but yt is not lyke a sheppeherds
 hoke / for it is intricat and manyfolde crok'd &
 turnethe alle ways in so that yt maye be called
 a mase / for yt hathe neyther begynnynge nor
 endinge and yt is moie like to knoche slopne &
 voluys in the hed wyth than to take shepe.
 They haue also pylles / and pollaxes ad other
 ceremonies which no doute but they be but try-
 fles and thynges of nought. I pray you what
 ys the cause that yob cal your staffe a sheppers
 des staffe / yob helpe no mā with yt / you confort
 no man / yob lefte vpp no man with yt / but
 yob haue stricken downe kynges ad kyngdoms
 with yt / and knock'd in the hed dukes & Cr-
 lys wyth yt / calle yob this a sheppers staffe
 thereys

Condemned for heresie Jo. xxiii.

there ys a space in the chepperdes staffe for the
fote to come out agayne / but your staffe cur-
neth and wyndeth all wayes inwards an never
outwarde signifying that what so euer he be
cometh wth in your danger how y he neuer
cometh out agayne this exposicio your dedes
do declare let them be stamped that you haue
had to do wth. But these be the articles for the
whiche I must nedes be an heretyke but all the
woulde may se how shamefully that I haue er-
red agens your holyness in sayng the truth.
But my lorde cardinal reson'd wth me in this
article all the other he pass'd ouer saunge
this and the litle article here byd he aske if I
thought yt good and resonable that he shulde
lape downe his pylars and pollaxes and coyne
them: I made hym answer that I thought
it well done. Than sayd he how thynke you we
re yt better for me (beyng in the honour and
dynnity that I am in) to coyne my pylars ad
pollaxes and to geue the monye to fyue or sixe
beggars thā for to maintayne the common wel-
th by them as I doo / Do you not rethyn the
common welth better thā fyue or sixe beggars
to this I byd answer that I rethensd it mo-
re to the honour of god and to the saluacion of
hys soule ad also to the confort of hys poe by-
then that they were coyned and geuyn in al-
mes. And as for the common welth byd not han-
ge off them for as hys grace knew the common
welthe was a for hys grace and muste be when
hys grace ys gone and the pylars and pollaxes
raue wth hym ad shulde also goo away wth
hym / Not wth stondynge of the comen welthe
more in such a condycyon that yt had nedde of
them than myght hys grace so longe vse them

Doutour Barnes Articles

or any other thyng so longe as the comen wel-
 the nedyd hem / not wth stondynge I sayd/
 thus myche dyd I not say in my sermone a-
 ginst hem / but alonly I damned in my sermo-
 ne the Exygious pompe and pydde of all ex-
 t^ro^r ornaments. Than he sayd well yow say
 very well / But as well as yt was sayd I am
 s^ure that these w^ordes made me an heretyke/
 for yf these w^ordes had not byn thereyn / myne
 aduersaris durste never a shewd they^r faces a-
 ginst me / but now they knowe wel that I could
 neuer be in dyfferently harde / for yf I had got
 the victory than must all the byshops and my
 loyde cardynall / haue layd doune all their ex-
 gious ornaments for the whych they had ra-
 ther burne twentye suche heretykes as I am /
 as all the worlde knoweth / but god is myghty
 and of me hath he shewed his power for I dare
 say they neuer intendyd thyng more in they^r
 hyups than they dyd to dystroye me / ad yet god
 of hys mercy hath saved me aginst all violen-
 ce / vn to hys godly wylsom ys the cause alonly
 knowne. The byshop of london after my de-
 partynge sayd vn to a substancyall man that I
 was not deyd (for I dare say his consciens dyd
 not rekkeyn me suche an heretyke y^t I w^olde ha-
 ue kyllid my selfe as y^t voyce went / but yet wol-
 de he haue done yt gladly of hys cherite) but I
 was in Amsterda / where I was neuer in my
 lyffe (as god knowyth the no^r yet in the contrye
 thys ten yearys) and certyn men dyd there spe-
 ke wth me and he sayd certyn w^ordes that
 they shulde say to me and I to them / and addid
 there vn to that my loyde cardynall wolde haue
 me agayne or yt shulde cost hys. a great some
 of money whych I do not clearly remember / I
 haue incruell

Condemned for heresie Fo. xxxiij

haue meruell that my lordes ys not a shamyd /
thus shamfully and thus lordly to me / all tho-
ugh he myght do yt by anctoyte / And whers
my lord cardynall and he wolde spend so mu-
che mony to haue me agayne I haue great mer-
uell off yt / what can they make of me I am a
scrimpple poure wretch and worth noo mans
monny in the worlde (saung of theris) not the
tenth peny & they wyl geue for me / and to bur-
ne me o; to dystroy me can not so greatly ppye
te them / for whan I am deed the sonne and the
mone / the starrys and y element / water and fier
pee & also stonys shall defend thys cause agens
them / sooner than the veryte shulde peryshe. But
yf they be so cherytable to good workys / and to
spend their monny so well they haue ppersoners
ad poure men ynow in y land lett them bestow
their monny of them / ad as for me I do promys
se them here by thys present wyttynng / ad by y
sayth that I owe to chyst Iesus and by that fi
delyste & I owe to my pyntee / that yf they wyl
be bounde vn to oure nobyll pyntee after y ma-
ner of hys lawe / and after good consciens and
ryght & they shal do me no violence nor wron-
ge but dyscuss and dyspute these artycles & all
other & I haue writt / after y holy worde of
god & by chystes holy scrypture with me / Wha
wyl I (as lone as I may know yt) presente my
seife vn to oure most noble pyntee / there offerin
ge my seife to his grace & I wyl eyther proue the
se thynges by godes worde agens you al / or els
I wyl suffer at hys graces pleasure to whom the fa-
ther of heuē ever pferuue in honour Amē / And
if you refuse thys cōdycon / than say y you be
neither good nor cherytable for I dare say you
can despye no more of a chysten man.

Doctour Barnes Articles

¶ The .xxiiij. Article

Preachers doo mumble/ and rote out theyr dy-
 rgyes and masses in the churche and chur-
 che yardes for theyr founders/ curyous to spee-
 ke their wordes dystrictlye / but I ensuer the þ
 their prayers shall do them no good / but only
 acceptacio diuina. As for this article the
 bysshops dyd not make muche off for they per-
 ceuyd that yt was getheryd wyth out any sen-
 tence for my saynge was That men shulde ma-
 ke their prayers in suche a faythe and wyth
 suche a deuocyon that god might accept them/
 and not so ydelly and with out al deuocyon by
 byll and say theyr diriges/ allonly of boundage
 and of custome/ and not of deuocyon/ I broughe
 the saynge of the apostyl for me whiche sayth/
 but let your peticiōs in prayer appere before
 god. And also/ he that asacth let him aske in fa-
 ith nothyng doubtinge.

¶ The .xxv. Article

There ys no prayer acceptable too god/ Ex-
 cept yt be fetchyd from the fyre off the aut-
 ter. This article was also gathered wyth
 out any sentence for my aduersaryes dyd not
 greatly care what they made of suche articles
 as pertenyd too lernynge and edyfyinge and
 therfore they neuer cryd soo moche as they
 dyd in them / For in those articles that were
 agensst the bysshops they dyd great dyspence
 and in the most parte of them getheryd they mi-
 very trew sentence and myne a'one wordes as
 cōcernynge those thinges þ made agensst þ byssh-
 ops though in those thiges they left out vncle-
 ritabyle those wordes þ made for my declaraciō
 and also

Condemned for hys selfe Fo. xxv.

And also for the probacion of my saynge / The which I haue also here left ought alonly ad-
dyng the articles as they layd them agēst me
that al men may see the worst that they had a-
gēst me: for al men may thynke that they wille
neither lay the best nor yet the truth agēst
me/ but this article dyd I thus preache / that
men shuld not in their petycions and prayers
put their good wythes nor their good dedes ad
their merytes and for them desyer God to be
mercypfull vnto them / but they shulde desyer
the father of heuyn to be mercypfull vnto them
allonly for chyldest merytes/ for they were the
thynges where by bothe we and oure prayers
were acceptyd in the syghte of the father/ And to
prooe this I brought certyn scriptures as this
what so euer ye shal aske the father in my na- Ioan. 14.
me/ he shal geue it you. And also the figure of
p̄ olde lawe/ where there was no sacrifice do-
ne but with that sacrifice that was taken from p̄
auiter. Now dyd I saye that Christ was oure
auiter / but this myne aduersaries understod
not/ But I haue mervell what this article do-
the amonge the other heretocalle articles/ I
thynke they do not rekkyne it heryselfe.

The .xv. Article

He dyd not praye for the three estates of ho-
ly churche/ neither made he his prayers in
the begynnyng of the sermon accordyng to the
olde custom but at the laste ende / and for the
true knowlege of all churche men makynge no
prayer to oure ladye / nor for the soules in pur-
gatory/ nor for grace expedient. If the byle
shops had had any indifferencye in them or
E 3 any

Doctoure Barnes Articles.

any wisdom or lernynge they wolde haue byn
a shame that suche articles shulde haue be
ought a foie them; what is this to the purpo
se of heresy that I dyd not praye for the the
re estates of holy church: and yet they graunt
that I prayd for al true christen men and that
even myght come to the true knowlege: is not
al the church conteyned in this? But they be
mad men with out all consyderacion / they be
so blyndyd in theyr worldly honoure that God
both al ways send them suche shame. And that
I dyd not pray to oure lady nor for y^e soules
in purgatory: what ys that to heresy? for than
were the apostles heretikes / for they dyd not
pray in theyr sermons to oure ladye nor yet
for the soules in purgatorye. And as for prayn
ge for grace expedient that is not the preacher
bound to do oppnly: But my thynketh by the
se articles that god gaue me a great grace / that
I durst so boldly reprove the abhominable ly
uynge of the byshops not feryng the danger
that shulde come there of / but this I leue to o
thers mens Judgement / and I dare say boldly
that if I had spokyn tentymys as muche agest
the auctorite of oure noble prince / and agest
al his dukes and lordes / and had takyn all po
wer / both tempozall and spirituall from them
and geuyn it to oure popyll belligodes the bys
shopes / than had I byn a faythefull christen
man for I had defendyd the lybertis of the ho
ly church / yee and if the kynges grace wolde
haue put me to dethe I doute not but thei wol
de haue made of me an holy stynkynge marker
as they haue done of meny other for suche cau
ses but God send them his grace Amen.

Now if

Only saythe Justifyeth by fore god



Now if youre grace do not take
he vppon you / to heare & dis-
putation and the probacion of
this artycle out of the very
grounde of holy scriptur / my
lordys the byshops wille con-
demne yt a fore they reade yt
as their maner is to do with
al thyngis that please them not / and whyche
they vnderstand not / and than saye they here
say heresy / an heretyke / an heretyke / he ought
not to bechaide for his matters be condemned
by the church / and by holy fathers / and by al-
le longe customs and by alle maner of lawys.
An to whom / with you re graces fauour I ma-
ke this answer. I wolde know of them / if all
these thyngis that they haue here rekenyd can
ouercome christ and his holy worde / or sett
holygost to scole / and if they can not / why shul-
de not I be harde / that do require it in the na-
me of christ / and also byng for me his holy wor-
de / And as for the holy fathers they haue vnder-
stande Godis worde as I do / Therefore
though they wille not here me / yet must they
nedys here them / Neuerthe lesse (if it please
your grace) it were no ryght to bynde vs all
ways to the Judgmet / of our olde fathers for
than what nede we the gyfte of wysdom wh-
at nede we the gyfte of vnderstandyng / but
let vs vse their wysdom / and their vnderston-
dyng / what nede we to studdy / to make any
new thyngys / for the fathers haue made all.
Briefely what nede we any syngulare gyftes
of god / for we can do nothyng that is syngu-
lar with them / for the fathers haue done all /
But what ryght were yt / thus to bynd vs mo-
re to

Faith onely iustifieth before god **Jo. iii. vii**
re to oure fathers / than oure fathers were
bounde to theirs: why did they not all beleue
the first father: ye why dyd th. y not all beleue
chryst the master of al fathers: Wicely why
dothe. **St. Paule** commande vs that we shulde
proue al thyngis / and abyde by that that is
good / what neede we to proue that thyng / why-
cye we are bound to reueue: our Judgement
is not loked for in y thyng wherby we are bound
to reueue / and than what neede. **St. Paule** to say
ye / holde that thyng that is good / for alle the
fathers be good / and none bad / and whether
they be good or bad we must reueue them after
the bysshops lernyng / but than how shall we
folow. **Sayn. Joas** counsell / that biddeth vs
to be ware of Antichrist: for he shalle be in al
agys / and wyth out doute he shal be no dyspy-
syd parson in the world / nor no sole / nor vn-
lernyd / nor with out the coloure of holynes /
nor with out th. name of a father / no nor be
to mans Judgement / with out a good spyrte
And therefore / that men shulde not be dysce-
uyd with these exterieor dyspynges / as with
holy hyprocrisy / with y name of lernyng / with
the name of fatherhod ye with the name of ch-
rist / he byddyth the men proue of whence the spyr-
tyes be / whether they deny chryst or none: for he
that denyeth that Iesus chryst is come in y fle-
she / is antichrist / Now if these lordis or any of
the fathers do deny / that chryst is come in the
fleshe than are they antichristes / But my lordis
wille say that they do not deny / nor none of
their fathers do deny that chryst is come in the
fleshe / for they do graunte that chryst is borne
of a vyrgyn / and is very god and man / and
dyd here lyue on erthe and preached & thought
ad dyd

1. Tim. v.

1. Joan. 4.

Fastly oulpe iustefieth before god.
And did many great miracles / and after ward dyed
and ascended vp to heuyn and there sitteth ou
the ryght hand of the father wth many other
things moze / which they do not allowy graunt
but are also ready to dye in the cause: wherfore
they wyl say / that this is nothing agaynst them
nor yet agaynst their fathers.

My lordes I praygod yt be not / but geue vs
the lyberte y the apostyll geuythe vs here / to
probe your spretys / and than shall we know of
whence you are. First all those things be true
that you haue graunted of chyst / but. S. Iohn
wyl that we must probe you more than thus /
for in this is no probacion of the spretys / for
the deuplis graunt all on the mozte parte of the
se / and if there: shulde come one that wolde deny
with open wordes any of these artykylis / men
wolde geue hym none audience: nor they wolde
not here hym / wherfore there were no f: are off
suche men / for as soon as they open their mou
this to speake agayste any of these / a none we
condemne them with out any further iudgemēt
wherfore. S. Iohn must nedes speake of other
craftyar heretikes than these / which graunt all
those things with many other mo (to mā's iud
gement) yee and all they doo / they do yt in chystes
name and preache in chystes name / and do many good
workes in chystes name / yee and paraduentuer al
so do miracles in chystes name / and yet neuer
y leste vnder the great crafte and subtylty of y
deuplle they denye Chyst / Is not this a merue
lous thinge? howe can this be? How can they
deny chyst and also graunt chyst? how can they
preache chyst / and yet deny chyst? But all this
crafte and subtylty vse they in chystis name / and
all by cause they wyl deny Chyst / for the more
that Anti:

Faith onely iustificeth before god so xrbli
that antichrist preacheth christ / the more wille
he deny hym. For when he hathe once gotte
hym auctour by christes name / than wille he
rage / and wate secretly mad agens Christ / and
yet wille he preache Christ / and also deny Christ
and so subtyllly deny hym / that wille out we
stryke false to holy scripture / and haue the spyr
te of god / we shall not perseue hym / therefore
lett vs now proue his spyrte / and we shall see
that he is not of god. But first we must decla
re / and perswade know what is christ. Not allon
ly by the name / for y antichrist graunteth / but
we must serche out the properte / and the natu
re / and the verie effect of christ / and so shall we
some know hym : In holy scripture Christe is
nothing elles but a saviour / a redeemer / a iustify
er / and a perfecte peace maker betwene god and
man. This testimonye dyd the angelle geue off
hym in these wordes / he shall saue hys people
from their synnes / and also. S. Paul Christe is
made oure ryghtwysnes oure sanctification and
oure redemption / moreover y prophet wyrtne
seth y same saynge / for y mercifulnes of my peo
ple haue I stryken hym / so y here haue we christ
with his properties / now yf we will confesse that
christe is boyn in to this world / then must we gra
unt with oure hartes y christe is al oure iustice /
all oure redemption / all oure wysdome / all oure holy
nes / alonly y purchaser of grace / alonly y peace
maker / by threne god and man. Truly al goodnes
y we haue / y yt is of hym / by hym / and for his sa
ke only. And y we haue no nede of nothing but
of hym only / and we despayre no nother saluation /
no / no nother satisfaction / no / any helpe of any
other creature / other heuynly or erthely but off
hym onely / for as s. Pe. sayth / there is no nother
name ge

Mat. 1.

1. Cor. 1.

Esa. 53.

Fayth onely iustifieth before god.

Act. 4.
Act. 13.

1. Ioan. 2.

1. Ioan. 4.

name geuen vnto men/where in they must be ca-
uied. And also. **S.** Paule/by him are all that be
leue iustifyd: from all thynges. Moreover. **S.**
Iohan witnesseth the same in these wordes (he
yt is that hath obtayned grace for ouer synnes
and in a nother place he sent his sone to make
agreement for ouer synnes. Now my lordes/here
haue you Christ and his very nature full and
holle/and he that denyeth any thinge / or any
parte of these thinges/or take any of them and
aplye them or geue the gloire of them to any o-
ther person than to Christ only/ the same man
cobythe Christ of his honour/and denieth chri-
ste/and ys very antichrist. wherefore my lordes/
say what say you vnto this article/vnto the-
se proprietis of Christ/ys you graunt yt/tha are
we at a poynte for it saith that saythe in Iesus
Christ only iustifythe a fore god / secundarilye
ys you deny yt (as I am suer you wyll for you
had leuer denye youre crede then graunte yt)
how can you than a dore/but that you be the
very antichristis / of whom. **S.** Iohan speaketh
for now haue we tryed youre spietis that they
be not of god/for you deny Christ. That is/you
deny the very nature / & the properte of Christ.
you graunte the name/but you deny the vertu:
you graunte that he descended from hea:en/but
you deny the profyte therof / for he descended
from heauen for our helth/thys denye you and
yet it ys youre crede. you graunt that he was
borne/but you deny the purpose: you graunt
that he is rylsyn from dathe: but you deny the
profyte there of / for he came to iustify vs. you
graunt that he is a saviour but you deny that
he is alonly the saviour. I pray you wherefore
was he borne: so iustify vs in parte: to rede-
me vs in

Sayth onelye iustifieth before god. fol. xxxix
me vs in parte: to doo satisfaccion for parte of
oure synnes/ so that we must haue a nother to
make satisfacciō for the other parte. Say what
yob wyl p if you geue not al/ and fully and alon
ly to one chyst/ than deny you chyst/ and the ho
ly gost s. d. Johan dothe declare yob to be con
trary to chyst. This may also be proued by a
playne scripture of the holy gost which is this.
No man in heuyn nor in erthe / neyther vnder
the erthe/ was abyll to open the boke / or to lo
ke on the boke / tyll y lambe came vn to whom
the senpours spake/ en this maner. Thou arte
worthy to take the boke / and to open the selys
ther of for thou wast kyled & haste redeemed vs
by thy blood. Now say yob to thys my lordis.
In heuen was there none founde/ neyther by y
angyllis/ no; yet by the senpours/ worthy to o
pen the boke but chyst onely/ and will you fynd
that they coulde not fynd & wyl you sett an hel
per to chyst/ whome they sett alone & but I pra
ye you tell vs what he shall be. All the worlde
knowethe that they be good workes/ but now
from whēce come youre good workes: whether
from heuen / or out of the erthe / or from vnder
the erthe: & yf they were in any of these places/
where were they whan the Angells and y sen
pers sought them: haue you found them who
me they could not fynd: but let this passe. I pra
ye you what wylle you lay for youre good wor
kes: or by what tytell wyl yob bring them in
to Joyne them with the lambe in opening of
y boke. The senpours haue layd for them that
the lambe alonly was worthy to open the boke
by cause he was slayne and redeemed them with
his precious blood. Now what cause lay yob
for youre good workes: The lambe hath alon
ly redeemed

Alonly sayth iustifyeth before god
ly dyed for vs. The lambe hath alonly shed his
bloude for vs. The lambe hath alonly redemp-
ed vs. These thinges hath he done alone. Nowe if
these be sufficient/ than hath he alone made sa-
tisfaction/ and is alonly worthy to oppn the bo-
ke. Moreover/ Thys tpyll ys geuen to the lam-
be by them y he in heuyn / and how dare you
(being but synners carpon) geue it eyther in
parte or in hole to any other? Also they that be
in heuyn confesse that thys labe ys alonly wor-
thy to redeme them/ be youre workes better than
they? Or can youre workes helpe them? yf they
can/ than ys not the lambe alonly worthy to re-
deme them/ yf youre workes doo not helpe the
than are they alonly Justifyde be the lambe/
and yf they be/ why shall not we also? Moreo-
uer the senyors falle doune by fore the lambe/
geuynge him alloly praisse. And shall youre good
workes stonde byt by the lambe / than be they
better than the senyors. But let vs proue
this thing by oppn scripturs/ That no ma shall
be able too denye yt. Saynt Paul toke so
greate labours to proue thys artykyl/ as he ne-
uer toke in no nother / and all bycause he wol-
de make yt playne / and stope the mouthes off
the agayne sayers. But all thys wyl not helpe
the/ y haue not the sperte of god/ Neuer the les-
se we wyl by godes fauour/ do the best we can
too confounde the croked enmys of Christes
bloude/ and though we can not make them his
frendes/ at the lest we wylle so handlle them/
that they shall be a shamed openly to speake a-
gynste hym/ as they haue done longe tyme/ And
soo wyl we handlle them (by godes helpe) y
all the worlde shall knowe that they glory in
Christes name and by hym be they also pro-
moted in this

sayth onlpe iustefieth befoyr god. fol. cl.
mored in thys woide that they can not behyer
a yet deserue they of chyst/woylt o3 all mc. But
lett vs go to oure purpose. S. paul sayth / All
men be synners / and wante y gloiy of god / but
they ar iustified frely by hys grace / thowto y Ro. 3
redemcyon y is in chyst Jesu. What is this y
all mc haue synned & ye are iustified frely
How shall a sinner do good workys / how can
he deserue to be iustified / what call you frely
yf there be any deservyng lesse o3 more / than is
it not frely. what call you by his grace / yf it be
any parte of workys / than it is not of grace / for
as. S. paul saith / Then grace were not grace. Ro. II.
here can be none euailis / y wordys be so playne
yf you bring in any helpe of workys / than for so
much y is not oure redemption frely / no3 yet y
pt of grace / but partly of workys / and then des
pote dystrope all. S. paul / and hys holle dis
putacyon / for he contendyth agens workys / ad
clearly excludyth workys in Justification / and
bringyth the ingrace only / How that y is exclu
dyd in the wholl by contencion / can not be brou
ght in / in parte to the cause. Thys y is opyn in
hys wordys / where he sayth. Where y is now
thy reioysyng / y is excluded / By what lawe
by the lawe off workys / Nay / but by the lawe
off saythe / we do Judge and geue sentence that
a man is Justified by saythe wth out the wor
kys off the lawe / Here yote not / that the glo
ryarpon off workys y is excludyd / and yet wyl
yote howe poure workys / Here yote not playn
ly Saynt Pauls sentence / that Judgeth clear
ly wth saythe / and agens all workys in thys
cause / how can yote a beyd this / is it not clear.
What can yote answer too pt / Is not this
Pauls proposicion y he toke to proue / sayth on
ly Justifythe

faith onely iustifieth before god.
ly iustify the? It were but lost labour for Paule
to proue that workes dyd helpe to iustificati-
on/for that the iurys dyd graunt. In so moche
that they gloryed agēst the gētyllis/which had
no maner of workes/ad for that dyspyled them
as peopell vnwoorthy to be iustifiede/but parad
vẽture you wil make a blynd & a damnable eua-
sion/and say that Paule condemneth the wor-
kes of the olde lawe/as vnwoorthy to iustifica-
tion/but not the workes of the newe lawe/are
yov now satisfiēd in youre conscience? Thyn-
ke yov that yov have well assayed. S. Paules
argument: thynke you that this ys sufficient to
aboyde. S. Paule that hath taken so great la-
bour to proue this cause: thynke you that yov
shal be thus discharged afore god: yf yov doo/
than goo boldly in to the strapte iudgement of
god with this euasion / and doute you not but
there shalle yov fynde. S. Paule as styfly and
as strongly agēst yov ad youre newe workes
as ever he was agēst the Jurs and their ol-
de workes/and yf he dyd condemne the workes
of the lawe/that were institute by the mouth of
god / thynke yov that those workes that you
have inuēted out of youre idylle brayne shalle
be there a lowed? Brevely what workes can
yov doo/or excogitate (that be good) whiche be
not in the olde law/ Ergo he speketh of all ma-
ner of workes for ꝑ law includyeth all workes
that ever god instituted/ but lett me slope your
mouths with. S. Paule. Doth not he bryn-
ge to proue his cause / the example of the great
father Abraham / whom no maner off workes
culde iustify/ but faith onely/ thynke you that S.
Paule dothe speke here of the workes of ꝑ olde
lawe: nay doubtles. for he woulde Abraham do
the workes

Fayth onely iustificieth before god fol. xli.
the workes of the law/and there was no law ge
uen. iiii. c. x. peres after: wherefore S. paul
le constrayneth you to conclude that no manner
of good workes (though they be so good as Ab
rahams workes) can helpe to iustificaciō. But
yet you have a nother chalpen & that is of you
re glosse/hōw that S. Paule spekeith of cerimo
nial workes/ how they do not iustifye. Theys
dissuccyō is but for mad men/ and for the y be
not lernyd whiche are glad whane they may a
boyd holy scriptur/ though it be notyng to pur
posse but alonely with ydelle and vayne wordis
I pray you what nede S. paul to proue y the
ceremonials did not iustifye/ was there ever any
Jue y lōkyd to be iustified by the. Nay doubt
les. for they were not geuyn to iustification.
wherefore what mā wolde thynke y S. Paule
(except mad mē ad vnlearnyd assis) wolde take
so great labour to proue y thing/ that ebery mā
did graunt/ wherefore say what you can here
standith holy S. paule styly ad strongly for me
and agēst you and saith that we be frely ad a
lonely iustified by faith with out alle manner of
workes. But let vs see what poure awne docto
urs saye to this text S. Ambrose declarith it on
this maner. They are iustified frely/ for they do
yng not hyng no/ nothyng deseruyng/ alōly by
faith are iustified by the gifte of god &c. here
you not/ that mē workinge nothyng at al/ no/
nothyng deseruyng/ ar iustified by faith onely/ yee
& that frely: you were wont to say that faith
dothe iustifye/ but not alonely ad therfore wol
de you crye/ for. Hōla. Hōla. Hōla. only/ only/
only. Here haue you hym/ ad to helpe hym you
haue also grātis that is frely/ ad also dono dei
that is by the gifte of god/ and nihil operātes

f that is

Glosa.

Ambr
ad Rom. 1

Fayth onely iustifieth be fore god
that is workinge nothinge at al. if these wordis
do not exclude workis and alowe faith onely. I
can not telle what wordis wille do it. And lest y
S. Ambrose shulde not be sufficient in this can
le. I wille also bring yow Dugyne on this same
texte whose wordis be these

Orig. ad
Rom. ii. 3.
cap 3.

Rom. 9.

Rom. 10.

Paule saythe that the Justification of fayth
is alonly sufficient. So that if a man do beleue
alonly he is iustified though there be no workis
done of hym at al. bi saythe was the these iusti
fide with out the workis of the law / wherefore
aman is iustified by saythe / vn to whom / as co
Jerupng iustification the workis of the law / hel
pe nothinge &c. What say yow by Dugyn / that
saythe how men be iustified / though they do no
good workys at alle / for workis do helpe noth
ing to Justificaciō / but saythe only We not the
se playne wordis / graunt these wordis / and we
wille aske no more of yow / here haue yow also
Sola. Sola. Sola. so that yow nede not Crye
no more for Sola. For yow haue more thā yow
can welle a voyde / Also Digen bringith an o
ppn example of the these that no man can deny
who can haue lesse good workis than a thesse
whiche is neither good before god nor man. Al
so paule in the. ix. chapter bringithe in the gen
till / whiche knowithe nothinge of God / nor
hathe done no good workis / but contrary blas
phemyde god / and hys holy name and hathe
allways lypde in idolatrye and byn an vtter es
nymp vn to alle goodnes / he bringythe in also
the Iue fulle of good workes of the lawe / why
che hathe also great zeale to god / and to his wor
kis / pee and of that Paule beryth hym wytnes

Wrecly

fayth onely iustificeth before god. For. xlii.
breely he byngith in for hym luche a Jue p no
ma cā cōplaine of / but is fulle of good workis
pre take al the best of the Jyps to gether (For
it were madnes for paul to speke of the damna
ble iyps that were oppn wycchis and damna
ble by the Judgement of the law) with al theye
good workis / and yet S. Paule dothe exclude
them and repellathe them clearly from iustifica
cion with al their good zele / and with al their
good workys ad concludithe with playne woꝝ
dis / that the gentille which was fulle of damna
ble workis / and had neither zele noꝝ loue vn to
goodnes is iustified by faythe onely / These be
S. Paules woꝝdis. We saye that the gentilles
whych followyd not rightwysnes haue obte- Rom. 9.
nyd ryghtwysnes I mene p ryghtwysnes whi
cheromith of faith. But Israell whych folow
yd p law of rightwysnes / cold not attayne vnto
rightwysnes / wherefore bi cause they sought it
not bi faythe but as it were by p workis of the
lawe. We not these playne woꝝdis that the gen
tilles whiche followyd no rightwysnes / noꝝ had
no minde ther vn to / are Iustified frely by fay
the. Is not here. Sola fides / onely fayth. More
ouer the Jue ys reprevd with al his zele with
al his loue with al his studye and with all his
good workis. Is not this a meruelous thyng
yes verely. And so meruelous that yow shal
neuer vnderstand it with out yow beleue.

But peradventure here shalle be sayd that
the good workes of the Jyps dyd not prosper
them / by cause they had no faythe. But if they
had had faythe / than wolde they helpe to their
iustification. To this I make answer / trouth
it is that good workys dyd not proufyt that

Fayth onely iustifieth before god
Fayth for want of faith / but this is false they
workis shulde haue holpe to Justificacio with
fayth For S. Paule proueth clearly y good
workys helpe nothyng to Justificacion nor ev-
ille workis let not the iustificacion that com-
eth by fayth / And this he proueth bi the exam-
ple of the gentile / which had no good workys
but alle evill and all damnable workys / and yet
is iustified by fayth.

Rom. 4.

Moreover the Jue hathe the zeale of god and al-
lemanner of good workis with alle thyng y the
worlde ca deuise / al this coude not helpe hym
where fore y glory of iustificacion remaineth on-
ly to faith. Also S. paule proueth playnly in
these wordis that workis haue no place in Ju-
stificacio / to hym that worketh is the rewarde
not geuyn of fauour but of dewtye To hym y
worketh not / but beleeueth on hym that iusti-
fyeth the wikked mā / is fayth couereth for right-
wysnes. How thynke you bi these wordis: be
they not oppnly agēst al workis: saythe he not
that Justification is imputyd vnto hym that
worketh not but alonly beleeueth in hym that
iustifyeth y wikked man: I pray you what
good workis dothe the wikked man: Marke
also how he saythe that rightwysnes is impu-
tyd vnto hym / Ergo yet is not deseruyd. For y
that is deseruyd / is not imputyd of fauour / but
it must be geuyn of dewtye. How thynke you is
not this Sola fides onely fayth. you know y
there be but workis and fayth y do Justifie /
and S. Paule excludeth workys clearly Ergo
faith alone remaineth / but peradventure you
will say (As you be full of holy hypocrisye) that
workis with fayth do Justifie / Neuer the
lesse of mekenes and lowlynes / and aboydnyng
of alle

Faith onely iustificieth before god For right
of a host of youre godnes yob wille geue alle þ
gloꝝy to saythe/as vnto the principalle thyng
with out the whiche no workis can helpe / not
with stonding workis be good and do helpe to
iustification / though of mekenes yob wille not
know it. Is not this damnable hypocrisy yf ad
that with god which were intolerable if it we-
re with men. But how can yob proue by scrip-
ture that this hypocrisy of youres ys trewe / y
workis ar worthy of any gloꝝy of iustification.
Is not this oppn lping ou faith to geue alle to
hym and yet (as yob say) he is not worthy of
alle: for workis be worthy of parte / yf saythe
be not worthy alonly / Confesse it oppnly / and
geue workys hys prayse / and saythe her prais-
se / and say not one thyng with your mouth ad
thynke another in youre hartis for god serchith
the pꝛeuptis of hartis: who hathe requyrd of
yob suche a mekenes: who hathe desyrd that
yob shulde so lye on saythe: what ca youre lyes
profit god: but I pray yob how can workis hel-
pe to Justification lesse or moꝝe / whan they be
nether done no: yet thought of: who ys Justi-
fyed but a wykyd man: whyche thynkethe
nothyng of good workis But these meke lyes
deserue none al were wherfore let vs heare wh-
at holy doctours saie on this terte. Saint Ambrosi?

Ambrose saithe on this maner / It was so decre-
yd of god / that after the lawe / he shulde requi-
re vnto saluacion alonly the saythe of grace.
Whiche thinge he proueth by the exampille of þ
prophet sayng / Blessyd is that man to whom
god dothe impute Justification with out wor-
kis / he saith that they be blessid / of whom god
hathe determyned with out labour / with out alle
maner of obseruation / allonly by saythe y they

Faith only iustifieth before god
shall be iustified by foye god. Blessed are they
whose synnes be forgeuen. Clearly they are ble
ssed/vn to whome with out labour/or with out
any worke their iniquities be remitted and their
synnes be couered and no maner of workes re
quyred of them/but alonly that they shulde be
leue. &c.

Be not these wordes playne? God hathe de
creed that he shall requyre nothyng to iustifica
cion but faith/and he is blessed to whom God
imputeth iustification with out all maner wor
kes / with out all maner of obseruacions/also
their synnes be couered/and no maner of wor
kes of penaunce requyred of them but alonly
to beleue / here haue you *Sola fides* and tantū
fides/and here can you not saye / that. *S. Am
brose* speaketh alonly of workes of the law/but
of all maner of workes / of all maner of obserua
tions/per and also of penaunce. *Paraboure*
you wylle saye/as a great doctour sayd vnto
me/that. *S. Ambrose* dyd vnderstand yt of yo
unge chylderne/that were newly baptisyd / the
their faith shulde saue alonly with out workes.

*D. with
calls*

Now thinke you is not this a lykely answ
er for a great doctour of diuinite/for a gret duns
man/for so great a preacher/are not. *S. Paule*
and. *S. Ambrose* well avoyded and clarkely?
But I made him this obieccion/that this Epy
stell was wyttten of. *S. Paule* to the *Romāns*/
whiche were men and no chyldern and also the
wordes of scripture speake of the man and not
of the childe/and. *S. Ambrose* saith blessed ys
that man/but at this obieccion / he was not a
ltylle moued/but sware by the blessed god/let
Ambrose / and *Austyne* say what they wyl / he
wolde proue

Faith onely iustifieth before god. For, thus
wolde neuer helene but that workes byd helpe
to iustificacion. Thys was a lordly worde off a
prielat/ and of a pyllar of christes church/ but w-
hat medlinge is with suche mad men. But yet
paraduenture you wyl say / as you were wont
te to doo (whan yob can not a boyd a playne
saynge of a doctore) how that I take a pere off
the doctour/ as moche as maketh for my purpo-
se/ notwithstanding he saith other wise in a no-
ther place which I doo not byng. what is that
to me/ yet is not my doctour thus a boyded/ for
yob can not deny/ but this is hys sayng / and a-
pone this place of scriptur ad this dothe a gre-
with scriptur/ or els he dothe expound scriptur
e byll/ wherefore you must answer / to the sayn-
ge of the doctour in this place / for thys ys the
place that is layd a genst yob and thys ys the
place/ where by other places must be expounded
and yf you dare deny him in thys place than
wylle I deny him in alle other places / by that
same auctorite / than be the holy doctours clea-
rly gone. Neuer y lisse holy scripture stonde
oppnly agens yob wher yf you deny I wylle
not alonly proue yob heretykes/ but I wille al-
so accuse yob of heresy/ wherefore take hede w-
hat yob doo/ but yet paraduenture yob wylle
(as yob be very lordly) say that I vnderston-
de not. S. Ambrose our holy doctours / as
my lorde off Rochester sayd / how I vnder-
stode not Certulpan / he had no nother eva-
sion to save hys honour wth / but thys ys
not ynough so to say / but yob must proue yt
and other men must iudge yt / by twene yob
and me / here haue I translated a great ma-
ny off the saynges off doctours in to En-
glyshe / lette other men iudge whether I
f 4 vnderstand

Faith only iustifieth before god
vnderstonde them or none / Go ye to the lattyne
and lett vs se what other sence yow can take
out/ but I saye boldly vn to yow alle / and yow
shall also fynde yt trewe (yf we may be in dyf-
ferently harde) that all yow too gether / shall
haue but lyttyle Judgement in those thynges
that be in lattyne whiche I doo not vnderston-
de. **T**hys doo I say not too booste my-
selfe / but to prouoke you to dispute/ and to shewe
what yow can do agens these artycles and
in prouynge that I vnderstonde not the doctou-
rs in these causys. I meane that yow must pro-
ue yt / by lernynge / and not by youre olde ty-
ranny. Now if you will saue youre honour/ flie
not a way fro lernynge/ vn too violēce/ But ma-
ke requeste vnto oure most noble prince mekely
that both you and I may be harde in differen-
ty/ and if yow ouercome me than are you at a
choyce conclusion in all these matters/ And in ty-
me to come/ doute you not but euer ye mā will
be ware of them/ But yf you wyl not doo this/
but take yow to youre olde cruelle vyolence
yet remember that god stondeth agens you/ and
all the worlde may openly know/ that you haue
not the holy scrpte/ but the damnable wronge/
ye and that mayntayned/ with extreme violence
and tyranny/ by the whiche thingys/ the Great
Turke/ infidels and also deuylles of hell/ are
abyll (if they be sufferyd) to proue that they ha-
ue y verite. But my lordes remēber/ youre god
is alme whose cause we defende / a for which I
dare well say/ you are already cofoundyd in youre
cōscyēces wherefore doute you not but that tere-
bille vengeance hangeth ouer you/ which whan
yt cometh/ cometh shortly. Now are you abyll
to defende a thyng/ that you cā not proue open-
ly by holy

Faith onely iustificeth before god fol. xlv.
ly by holy scripture. Say what you will your
conscience will murmur and grudge and will
never besatiffide with mens dyemis/ nor yet with
tyranny. Thynke you that your lawis and your
inuencions can be a sufficient rule for chryf-
ten men to lyue by: and too saue their conscy-
ence therby: Think you that your cause is suf-
fyciently prouyd when you haue compellid your
men by violence to graunte it: Than may we
dystrope all scripturs/ and rescue allonly your
tyranny. But my lordis this matter is not
rightyd by your Judgment/ but by our Ma-
ster Chyistes and his blessyd worde/ a fore who-
se strayte iudgemēt you shall be iudged / a that
straytely. For whā all your grace/ all your ho-
nour/ al your dignite/ al your pōpe & pride/ bre-
nely al y your hartes do now reioyce in shall
lie in y dust/ than shal you be called to a strayte
rekenyng: it is no lyght game nor no chyldys
play. Marke it well for it lieth in your necke.
but what nedyth me to lose many wordis / for
if you be halfe so full of grace/ as you saye you
be of good workys / than will you rekkyn yt
better than I can moue you. But a garnc to
oure pourpōse. Saynt Paul prouyth the iusti-
fycacion of faythe only/ in these wordes. **Ro** **Gala. 2.**
man ys Justified by the workis of the law but
by the faythe of Iesus Chyist/ and we doo brie-
ue in Iesus Chyist/ that we may be Justified/
by the faythe of Chyist/ and not by the workys
of the law: Now thynke you/ dothe not Saynt
Paul exclude workys and bypnyge in allonly fai-
the/ye and that the workis of the lawe whiche
were the beste workys in the world: and he be-
leueth to be Justified only by y faythe of Iesus
Chyist/ and not by workis/ and that prouyth he
F 5 in these

Faith onlye iustificeth before god.

Gal. 3. in these wordis / That no mā ys iustified by þe lawe a fore god it is manifest / for a rightwys mā liueth by faith. Were you not how a rightwys e man liueth by faith / what call you liuynge by faith / if he liue any parte by workis / thā liueth he not by faith but partly by workis / Thā ys Saynt paulys probacion vperfyte . But lett

Thomasi

Gal. 3.

vs se how youre doctours do expound this text. Howe dothe he playnly shew that faith allynly hath the vertu in hym to iustify / and bringyng abscule capnge / of faith (and not of the law) thā a rightwys mā liue / he addeth wel a fore god / for a fore man peraduenture they shal be rekkenyd ryghtwys / þe styke to the lawe / but not a fore god. vñ. Here haue you Sola. On lyce. And also þe this holy Justification ys a fore god / and after his Judgement / and not after māns Judgement. wherefore gloiy as moche as you can of youre good workis / They cā not allynly not Justifye you / But also they be of no balure but damnable and very synne / þe there be no saythe. So for are they from helppynge too

August. in

prologo.

Gal. 3.

iustification. Thys dothe. S. Augustyne wytes in these wordis. Those same workis þe be done a fore saythe / though they seme vn to men laudable / yet are they brutt vayne / And I do Judge them / as great strength / and as swyfte runninge out of þe waye. where for let no mā count hys good workis by fore saythe / where as saythe ys not there is no good worke / the intencion maketh a good worke / but saythe do the gyde þe intencion. vñ.

Here Augustyne condemneth all youre good workis a fore saythe / and saythe that they be nothinge worthe / But vayne and thynges out of the way / How can suche thynges helpe too iustification

Faith onlye iustificeth before god. fol. xlii
Justificacyon: Marke also how þ your good
intencion (where vppon you host that you doo
so many good works by it) can not helpe you
for heys blind and knowthe not what to do
(though he stond weell in hys awne conseyte)
wth our fapthe whych ys hys gyde. Doo that
all thynges a fore fapthe are but very blindnes
But as sone as fapthe cometh / he dorthe bothe
Justify and also maketh the works good / wh
ych were a fore spaine. But my lordys / you th
ynke to Justify men a fore god / as you do ful
fyll youre offyce a fore the worlde / that ys by
works of hypocrysy / and by workes that ha
ue þ name of holynes / and not the dede / and by
heyne and glorious names / And wth youre vay
ne blessinges and sanctificacions / and wth
your damnable pardons / wth your whysling
absolucyons / by suche works as these be that
haue but þ shadow of holynes / in dede be but
sinne / Think you to satisfie god / lyke wyse
as with your blessinge / crakinge / with prou
de lokis / with your hit threyniges / with you
re gorgiþ pope / pryde / you do make þ world be
lieue þ you be þ very successors of peter / paul
whā in very dede you are þ very Antychrysts
þ Scriptur spekeþ of / þ þ world hathe lokid
so longe for / And yet so mad be we to loke for
Antichrist / whā he ys long come in to the game
place and playeth hys parte to the uttermoost.
For lett any man that lokethe for Antychrist
tell me what Antychriste shall doo whan he co
meth / that you doo not openly / and yet wille
you be Chrystes bisschops / So that pore Churk
must bere in his nek / all your damnable and a
homynable luyngge. But lett vs se what
Saynt Barnarde saythe off good works.

I do abhorre

Faith onlye iustificieth before god.

Barnar. I do abhorre (saith he) what soever thynge ys
Cap. Can. of me / excepte paradvventure / that that he mine
sermo. 67 that god hath made me his. By grace hath he
iustified me frely / and by that hath he deliv-
red me from the bondage of synne. Thou haste
not chosyn me (sayth christ) but I have chosen
the / nor I founde no merites in the / that myght
moeve me to chosse the / but I prevented alle thy
merites. wherefore thus by faith have I ma-
ried the vnto me / and not by the workes of the
lawe. I have married & also in iustis / but not in
the iustis of the lawe / but in that iustis whiche
ys of faith. Now this remayne the / that thou
doo iudge a ryght iudgement by twene the and
me / geue thou iudgement where in that I have
married the / where yt is open that thy merites
doo not come by twene / but my pleasure & wylle
yt. **S.** Barnard dothe dyspyse all his good wor-
kes and takyth hym only to grace / but you
speke partly to poure workes and not allonlye
to grace / had. **S.** Barnarde no good workes to
speke to. And yet he saith that there was no
merites / nor any goodnes / but that we were fre-
ly chosen. wherefore he prouokyth you and all
suche as you be / to iudge ryghtwisely by twene
god and you / the which hath prevented al your
goodnes / and that of his awne wylle and off
hys awne pleasure / how can he fynd any good-
nes / that preventyth the all goodnes. So that he
re hang you clearly / that good workes off the
lawe / or morall good workes as you sayne / doo
nothyng helpe to iustification / for they be pre-
vented of iustification.

Augul. de moribz. et This is also well
serm. 12. brought by. **S.** Augustyn saynge. wherefore the
se thynge considered and declared after the
strength of it hath pleased god to geue vs / me to
understande that.

Faith onely iustifieth befoze god. Fol. clviij.
gether that a man can not be iustified / by the
preceptis off good luyng / that is / not by the la-
we of woikes but by the lawe off faith / not by
the letter / but by the spete not by the merites
of woikes / but by fre grace. &c. Here yob thys-
Not by merites of woikes but by fre grace / w-
hat call you fre grace / but with out all thynges
saunge grace / what calle you not off woikes /
but that woikes helpe nothyng. For yf woikes
dyd helpe / thā wolde be not say / not of woikes
but not of woikes only / but parte of woikes &
parte of faith / but he excludeth woikes fully / &
only. Agayne y same thinge that purchaseth
vs remission of oure synnes / doth also purchas-
se iustificacion / for iustificacion is nothyng but
remissio of synnes. Now faith purchaseth vs re-
mission of synnes / ergo by faith be we iustified
Now that faith dothe purchasse remissio of syn-
nes yf it is well pobyd by this article of oure
faith / credo remissionem peccatorum / I beleue
remission of synnes / now yf I haue not this re-
mission for faith than faith disseueth me / for I
doo beleue alonly / becavse I wolde haue remis-
sion of synnes / what nedeth me to beleue remis-
sion of synnes / yf I may deserue yt by woikes
also oure master Chyste declarthe openly that
no maner of woikes what so ever they be can
iustify a foze god. These be his wordes / whan
yob haue done all thynges that be commanded
yob yet say that we are vnprofitable seruantes **Lxxxij**
if you be vnprofitable than be you not iustified /
and if yob can not be iustified whan yob haue
done all thynges / how wyl you be iustified whā
you doo in a maner nothyng / and specially off
those that be commandyd yob / wherfore this is
playne that youre woikes can not helpe yob to
iustificacion

Fayth onely iustifieth before god
iustification / for when you haue done alle yet
are you vnprofitable.

But lett vs proue this by an open example.
I put this case my lordes (vn to you I speke)
þ our most noble pynce wolde call you all a fo
re hym and saye / my lordes so yt is that it ha
the pleased vs to call you vnto the spirituall di
gnite of bishopps / and to make you of oure co
uncell / and lordes of oure royaume & also of ou
re parliament / now wolde we know of you / wh
ich of you alle hath deserved yt or rekeneth
hym selfe worthy by his deservynge lesse or mo
re of this dignite / what wylle you say to this
what wylle you answer to the kynges grace
Is there one amonge you alle / that dare be so
bolde / as to saye to the kynges grace that he
hath not geuen yt vnto hym freely / but that he
hath done the kyng so faithfulle scruple that
he was bound to geue yt vn to him yc and that
of his deservynge / If there were one þ were so
proude (as doubtles you be presumptuous yno
ugh) as to say this / thinke you that the kynges
grace wolde not laye to his charge / how that he
had not done halfe his duty / but were rather
bound / to doo ten tymes as moche more / and
yet the kynges grace were not bounde to geue
him a bishopricke / for he hade done but his du
ty / and not al that / now yet youre good workes
and all youre faithfulle scrups / be not abyll to
deserue a bishopricke off the kynges grace /
how wyl you be abyll by youre workes / to de
serue heven and iustification a fore the kyng
of all kynges / when you haue answered to this
a fore the kynges grace / than come and dispute
with god the iustification of youre workes / ad
yet shall

Faith onely iustificieth before god fol. altho
yet shall they be sore vn lyke. wherefore I con-
clude of these scriptures/and off these doctours
that the faith that we haue in Christ Ihesus/
in his blessed blood dothe alonly and sufficient-
ly iustifie vs a fore god wth out the helpe off
any woikes.

And though that all scripture be nothyng
els but a holle probacion of this artikell (that
ys alonly a perspex commendacion and a pray-
se of christ of his blessed merites/ that he hath
deserued for vs) yet wyl I passe ower to byn-
ge in ony mo places / for they that are not con-
tent with these scriptures wyl not be satisfied
no; yet content to geue alonly glorie to God/
though I brought in alle the newe testamēt/
yee christ him selfe coude not satisfie them yf
he were here / no no; yet though heuen and er-
the and alle creatures there in / were nothyng
els but probacions of this article/yt wolde not
helpe.

Wherefore I lett suche infideles passe ad-
leue them to the iudgement of god/ alonly certy-
fyenge them of this one thyng that is infally-
ble how the day shall come/that yt shall repēt
them/ye and that soeue than I can cyther wri-
te or thynke/that they dyd not beleue the lesse
pwyke of holy scripture but vn to oure pur-
posse.

The verbe trew waye of iustificacyon ys
this/first comythe God for the loue of Christe The ma-
Ihesus/and alonly of his mere mercy / and ge- neration of iust
upthe vs frely the gyfte of faythe where by fication
we doo beleue God and hys holy woide/
and speke false vn the promyses off God /
and beleue

Fayth onlye iustifieth before god
and beleue that though heuen / and erthe and
all that is in them shulde perishe and come to
nought / yet god shal be founde trew in hys
promises: for this fathers sake be we the elect
childern of god. This is not suche a faythe as
men dreeme when they beleue that there is won
god/and beleue that he is eternalle / beleue also
that he made the worlde of nought yee and be-
lieue that the gospelle is trew/and alle thyng þ
god speaketh must be trew and fulfilled/ with
other suche thynges/ This I say is not the fai-
the that loe be iustified by/ for the infideles ha-
ue this faith/and also we may attayne to the-
se thinges / by the strength of reason / but the
faith that shall iustifye vs / must be of a nother
maner strength / for yt must come from heuen/
and not from the strength of reason. It must
also make me beleue that god the maker of he-
uen and erthe ys not alonly a father / but also
my father: yee and that thow the fauour that
Christ hath purchesyd me/ from the whiche fa-
uour/ neyther heuen nor erthe / tribulacion nor
persecucion/ deathe nor helle can deuyde me / but
to this wyche I faste/ that he ys not alonly my
father/ but also a mercifull father/ yee and that
vn to me mercifulle / and so mercifulle/ that he
wyl not impute my synnes vn to me/ Though
they be neuer so great (so longe as I hange on
the blesyd bloud of Christe Iesus) he is also a
lyberalle father/ yee and that vn to me lyberalle
/ which wyl not alonly promyse me al thyng-
es/ but also geue them me whether they be ne-
cessary to the body or to the soule. He ys also
not alonly lyberalle / but myghty to performe
all thynges that he promyseth vn to me. Wre-
uely this faith maketh me to hange clearely off
god and

Faith only iustificeth before god For the
god and off his blessed promys and not too fe-
re the noy none affliction/ noy persecutions/
noy tribulation / but too dyspysse all these thin-
ges/ and not allonly these / vnto dyspysse also
myne awne selfe/ myne awne body / myne awne
life for Christs sake . Finallye of a fleshely best
it maketh me a spirituall man/ of a damnable
childe/ yt maketh me a heuenly sone/ Of a ser-
uant of the deuell / yt maketh me a fre man of
godys/ both deliuered frō the lawe/ from synne/
from deathe/ fro the deuell/ and from all mysery
that might hurte me. Wherfore this is the say-
the that dothe iustifie/ and be cause it is geuen
from heuen in to oure hartis by the spere off
god/ therfore it can be no ydille thyng. But it
must nedis do all maner of thyngs/ that be too
the honour off god/ and also to the profite of ou-
re neybour / in so muche that at all tymis ne-
cessary yt must nedis worke well/ and also byn-
ge forth all good workes / that may be to the
profytte and helpynge off any man . But these
workys be not done/ too iustifye the man/ but
a iuste man must nedes do them/ Not vnto his
profyte / but allonly to other mens profytes/ euen
as oure Master Christ/ suffered hunger and th-
urst/ and persecution and toke greete labours
in preaching of hys worde/ yea also suffered
deeth all these thynges I say dyd he not to fur-
ther or to profite him selfe / But for oure merit
and for oure profytt/ so likewyse doth a iuste
man his workes. And as a good tre in ty-
me off peare bringeth forth a god appple / not
to make hym good for he is good a fore/ noy yet
this appple is not to his profyt/ But vnto other
mens not withstandinge the good nature that
ys in hym must nedes bynge yt forth/ so lyke-
wise the

Faith onlye iustificieth before god
 wylle the iust man must nedys do good wor-
 ks not by them to be Justified / but allonly
 in them to seeue hys brother: for he hathe no ne-
 de of them/as concernyng hys Justification.
 wherefore now here have yow the very trewe
 cause off Justification/that is saythe allonly/
 And also the very trewe waye and maner of do-
 yng good works / And how y no man can do
 good works but a Justified mā/As our Christ
 saythe / eyther make the tre good ad
 thā hys frute most be good / Or ellys y tre euill
 and hys frute also euill for a good tre must ne-
 dys byngge forth good frute/And a bad / euill
 frute. But now lett me ans were to they scrip-
 turs and too their carnall reasons that they
 byngge to proue that works do Justifye.

Mat. 7.

Solucio
 to y scrip-
 ture why
 ch they sai-
 ly allege

First cometh the fleshye and damnable re-
 son/And she saythe yf we be Justified allonly
 by faith what nedde we to do any good works
 what nedde we to crucifye or to mortifye ou-
 re fleshe/for all these wylle not profyt vs / and
 we shall be sayd though we do none of them
 al. Thus dyd blunderason dispute with Saint
 Paule when that he had prouyd / that god off
 hys mere mercy / had deliuered vs frely from
 the damnable bondage off the lawe / And none
 be Judged that he myght doo what he wolde/
 for he was no longer vnder the the lawe / To
 this Saint Paule answereth that yf we obey
 un to the works of synne / than are we the ser-
 uantes off synne/and yf we obey to the wor-
 ks off Justys than are we the seruantes off
 Justys / soo that yf we truly haue that same
 saythe that Justifythe vs we shall desyre too
 doo noo nother works but those that belonge
 too Justify

faith only iustifieth before god **fol.**
too Justification / not that the works do
Justify us / but that we must needs doo these
works / as the very trew semys of Justifica
cion / ad therfore those men þe wyl do no good
works by cause they be Justified alonly by
faith / be not the chylderne of god nor the chy
lderne of Justification / and of that ys this a
cuer and an euident token / for yf they were the
very trew chylderne of god / they wolde be the
gladder to doo good works / by cause that
they are Justified frely. Therfore shulde they
also be mouyd frely to worke / yf yf were for no
nother purpose / nor profyte / but alonly to doo
the wyl of their mercifulle god / that hath so
frely Justified them / and also to profyte the
neighbour / whom they are bound to serue of ve
ry trewe cheryte.

Take an examppell / here ys a thynge that ys
condemnyd by ryght and by law to be hangyd
whom the kyngeys grace of hys mercy / dothe fre
ly deliuer from the gallows / and geve the hym
hys pardon / Now thys thynge thus deliuered
wyl not kepe hym selfe a trew man nor doo tho
se works that belonge to a trew man to doo /
but fallyth agayn to stelyng by cause the kyn
ge pardoned hym so frely / and rehereth that the
kynge ys so mercifull that he wyl hange noo
theys but deliuer them all of hys mercy with
out their deservynge / Now how thynke you
wyl the kynge be mercifull vn to thys thynge
whan he cometh agayne to the gallows / nay
truly / but yf he had done those thynges that
the kyngeys pardon deservyd / than had he come
ndo moze in danger / but shulde haue byn styll
in the kyngeys fauour. The cometh my lord
of Rochester / ad he saith þe saith both be gyne

Faith onlye iustificieth before god
 wylse the guiltie man must nedys do good wo-
 kys / not by them to be Justifyde / but allonly
 in them to serue hys brother: for he hath no ne-
 de of them / as concernynge hys Justifycacyon.
 wherfore now here haue yow the very trewe
 cause off Justifycacyon / that is saythe allonly /
 And also the very trewe waye and maner of do-
 yng good workis / And how y no man can do
 good workis but a Justified ma / As ourre Mast-
 er Christ saythe / epyther make the tree good as
 the frute most be good / Or ellys y the euill
 and hys frute also euill for a good tree must ne-
 dys bynge forth good frute / And a bad / euill
 frute. But now lett me ans were to they scrip-
 turs and too their carnall reasons that they
 bynge to proue that workys do Justifye.

Mat. 7.

Soluctōs
 to y scrip-
 ture why
 they thei fal-
 ly allege

First cometh the fleshye and damnable re-
 son / And the saythe yf we be Justifyde allonly
 by sayth what nedde we to do any good workis
 what nedde we to crucifye or to mortifye ou-
 re fleshe / for all these wylle not profytt vs / and
 we shall be sau'd though we do none of them
 al. Thus dyd blundercason dispute with Saint
 Paule when that he had prouyd / that god off
 hys mere mercy / had deliuered vs frely from
 the damnable bondage off the lawe / And none
 he Judged that he myght doo what he wolde /
 for he was no longer vnder the the lawe / To
 this Saint Paule answereth / that yf we obey
 vnto the workys of synne / than are we the ser-
 uantys off synne / and yf we obey to the wo-
 kys off Justys than are we the seruantes off
 Justys / soo that yf we truly haue that some
 saythe that Justifythe vs / we shall desyre too
 doo noo nother workys but those that belonge
 too Justify

saith only iustifieth before god fo. i.
too Justification / not that the workes do
Justifye us / but that we must nedys doo these
workes / as the very trewe frutes of Justifica
cion / so therefore those men þe wyll do no good
workes by cause they be Justified alonly by
faythe / be not the chylderne of god nor the chyl
derne of Justification / and of that ys this a
suer and an euident token / for yf they were the
very trewe chylderne of god / they wolde be the
gladder to doo good workes / by cause that
they are Justified frely. Therefore shoulde they
also be mouyd frely to worke / yf yt were for no
nother purpose / nor profyte / but allonly to doo
the wyll of their merryfulle god / that hath so
frely Justified them / and also to profyte theyr
neighbour / whom they are bound to serue of ve
ry trewe cheeryte.

Take an exampe / here ys a thefe that ys
condemnyd by right and by law to be hangyd
whom the kyngeys grace of hys mercy / dothe fre
ly deliuer from the gallows / and geueth hym
hys pardon / Nowe thys thefe thus deliuered
wyll not kepe hym selfe a trewe man nor doo tho
se workes that belonge to a trewe man to doo /
but fallyth agayn to stelynge by cause the kyn
ge perdonyd hym so frely / and rehereth that the
kynge ys so mercyfull that he wyll hang noo
theuys but deliuer them all of hys mercy with
out their deservyng / Now how thynke you
wyll the kynge be mercyfull vnto thys thefe
whan he cometh agayne to the gallows / nay
truly / but yf he had done those thynges that
the kyngeys pardon deservyd / than had he come
ndo more in danger / but shoulde haue byn styll
in the kyngeys fauour. The cometh my lord
off Worcester / so he saith þe saith doth begyne
5 1 a iust

Act. 1.

Faith onlye iustificith before god
a Justification in be / But worke do perfoz-
me it and make it pfect / and by cause that
noo man shall thynke that I lay it vn to
hym vnrighthe / I wil reseyt his alone it o-
des. Per idem iustici dicunt iusticia sola non
aut consummari na consummata iusticia no aliter
qua ex operib⁹ natio / et in luce editis acquiri po-
test / Opera consummate iustificat / fides punit
inchoat. etc. And hat christenyd man wolde thyn-
ke that a full hope wolde thus trispyle and play
wyth godys holy worde / Godys wordys sco-
pynge / that no man can abyde it how that
saythe Justifythe allowe / and now commy-
my lord of Rochester / wyth a lytle and a bay-
ne dyspencyon inuentyd of hys alone bayne
wythout auctoryte of scripture and wyl clear-
ly / a voyde all scripture / and all the holle dys-
putacion of Saynt Paul. But my lord /
Say to me of youre conscience how to you
reckyn to a voyde the vengeance off god / lyth
you thus tryfyll and dyspyle godys holy wor-
de / Thynke you that this bayne dyspencyon /
will be allowed afore Iesuschryst for a hole glo-
ry we do extend ad cryue a soke whom we do
hadyll this matter I do thynke verely / y^e youre
alone consciens dothe soke accuse you for thus
blasphemynge y^e holy worde off god / wherfore
my lord for a hyppocrite sake remember that you
be agyd and shall not longe tarry here / and the
se bayne dyspencies that you have inuentyd
too the pleasure of men / And to the great per-
uertynge of godys holy worde shall be to youre
euertlastynge damnacion. And at the lest wais
if you sere not y^e retribyll vengeance of god / re-
member the shame of this woyle / and thynke
not that all men be so mad and so vniuerne as
fo; to be dis

saith the only iustifier before god fo. li.
for to be defended by this tryling distinction
saying that the word of god is so playne agēst
it/Doth not Saynt Paul say that oure iustifi-
cation is alonly of saythe/and not of workes?
How can you abyde this same / Non ex operi-
bus/ Not of workes/ yf that workes do make
Justification perfect/ that are not Saynt pauls
wordes new. Also St. paul saythe / that we
be the chyldern of god by saythe / and yf we be
the chyldern we are also y heres. Now what
imperfection fynde you in chyldern and in he-
res? Chyusten men desyer no more but this/and
all this have they by saythe only/and will you
say that saythe dothe but begynne a Justifica-
cyon? Besydes that you know well that St. pa-
ule dothe proue in all the holle pistle to the Ro-
mans and also to the Galathyans/that sayth
doth iustify/pe and that by contencion agēst
workes / Now how can you bringe in workes
to make iustification perfect/and St. paul hath
excludyd them. Whosouer/ why did not y Iues
agēst whose workes St. paul disputteth/ bring
in this distinction for them/ breuely what wyl
you saye to all the doctours that I haue here
reseyrd whiche saye that sola fides / only sa-
ythe doth iustifye/ but doubtles if you were not
a lorde this distinction were not worthe of an
answere. A nother damnable reason haue you
that is an oppn and a playne lye/ whiche is this
How saye that workes doo not iustifye/ nor
yet helpe to Justification but saythe only Ergo
thou dystroyest all good workes and wylt that
no mē shall worke well/ but alonly beleue. I an-
swere if ther were any shame in you/ you might
well be ashamed of these open lyes/ Tell me one
that is lerned/ that euer dyd say or lerne / that
S 3 men shulde

faith only iustificieth before god:
 men shoulde do noo good workes. Many there
 be that say workes do not iustifye/ as Saynt
 Paul and all his scolars / but no man denythe
 good workes/ But I merveil not at you / for
 you do but the workes off youre father/ which
 was a hare and a multerer from the begenyng
 I play you what consequent ys this after possi-
 er some logge/ workes do not iustifye/ Ergo
 we neede not to do them/ but dyspasse them: for
 they be off no valur / Take a lyke consequent/
 you say that the hyngis grace both not iustifi-
 Ergo you dyspasse hym/ Ergo he is no longer
 hyng/ Also the sonne and mone do not iustifye
 Ergo you dystroye them/ but such a damnable
 lye must Saynt Paule nedes suffer / when he
 had prouyd that faith only dyd iustifye/ And
 came youre overthwaert fathers / and sayde
 Ergo thou dystroyest the lawe / for thou lerne-
 nest that yt iustificieth not / God forbyd saythe
 Saynt Paule / for we doo lerne the very way
 to fulfyll the lawe / that ys saythe / where by
 lawe alonys is fulfyllid and wth out the whi-
 che/ all the workes of the lawe be but synne/ So
 doo we lykewise lerne the very trew waye whe-
 re by that all good workes must be done So sy-
 rest a man by saythe to be iustified and than a
 iust man/ must nedes do good workes which a
 foie were but lyme/ and now be all good / yee
 his catunge/ drunke and slepyng are good.

But by syde all these haue you certyn scrip-
 turs. first of Saynt James / whose wordes
 be these. Wilt thou vnderstande o thou pay-
 ne man/ that saythe wth out dedis is dede/ was
 not Abraham our father iustified of his dedis
 when he offerd his sone Isaac on the Altar/
 lykewise

Salthe only iustificth before god Ro. li
 Ephewse/ was not Raab the harlot Justified
 whan she rescued the Mesengers / and sent
 the out a nother waye: I answered / if I denped
 this ppytelle to be Saynt James / you could
 not proue yt by the auctorite of the church / for
 she hath always doubted of yt / as yt ys open /
 In ecclesiastica hystoria. More over / I haue in-
 vyntible scriptures to proue that yt can not be.
 Saynt James. First where he bringeth that
 Abraham was Justified by offeringe of his
 lone Isaac / That is cleere contrarie / First vn to
 Moses / where as the very original ys / for yt
 ys openly declared. Sent the xvi. chapter whe-
 re these wordys were spoken off Abraham / Abra-
 ham dyd beleue / and yt was reputyd too hym
 for Justification where there ys noo worde
 of Isaac / for he was neyther borne / nor yet pro-
 mysed / and yet Abraham must nedys be Justified
 for the holy gost saythe yt / and whan the
 wordys were spoken too hym of Justification
 on he was at the most but. lxxvi. yeaers olde /
 as yt is declared in the xvi. chapter / But whan
 Isaac was promised hym by name / Than was
 he. xix. yeaers olde / as it ys open in the xvi. cha-
 pter / And the yeaer after was Isaac borne / and
 whan Isaac was borne / was Abraham an. l.
 yeaers olde as yt ys playne in the. xxi. chapter /
 Now wolde I know off you that will defende
 this Epistolle / where by that Abraham
 was Justified / from that he was. lxxvi. yea-
 ers olde till he was an. l. yeaers olde / you
 can not say by offeringe off Isaac for you
 say that he ys not borne.

Moreover Isaac must be off lawfull age
 a fore that his father dyd offer hym / and
 at the lest he was seven yeaers olde / for he

Faith only iustificieth before god;
coude speke perfectly / and saye to his father/
he holde / here is (yet and sythys where is the
oblaciō/as yt is open the. 22. chapter: now how
will you iustify Abraham in the same tyme / (for
lxxxij. yeris olde / yll an. x. and from an. x. yll
y offeringe of Isaac which at the last was seve
perys/so that Abraham must nedis be iustified
xxj. perys afore he offered his sonne/ ergo by that
woyke was he not iustified.

Moreover in the. xxij. chapter. where he dyd
offer his sonne ys there never a word spoken of
iustification/ which must nedis have ben spokē
yf he had therfore bene iustified: but alonip
is there sayd / now doo I know that thou fear
est god/ which ys an effect and a woike of iusti
fication/ and no cause of iustification. Moreo
ver the Hierobites byng the same exampple
of Abraham that his faith was imputed vnto
hym for iustification. Illo. 8. Cause of whose
auctory and lernynge no churche man dothe dou
te/ byng the the same example bothe to y Ro
mayns and to the Galatheans to pꝛoꝛe that
faith only dyd iustify Abraham afore the byr
the of Isaac/ which dothe playnly signify that
he wold pꝛove that Abraham was iustified a fo
re/ and with out the offeringe of Isaac / also in
the psyllie to the hebrews is yt opē that Abia
ham was iustified by faythe only / yet and that
longe afore Isaac was borne. Furthermore as
concernynge the example of Raab yt is open in
the booke of Josue that she dyd say these wo
des vnto the messengers/ I doo know that the
loyde shall geue you this londe / for truly there
is a great feare come a pōne vnto all the dwel
lers of this londe doo pꝛue away for sorow. we
haue rord

Faith onely iustifieth before god fol. liij.
haue herd that the lorde. hath dyed by the red
see a fore your entyng in whane you came
out of Egypt/ we haue hard what thynges you
haue done to the two kynges of y amonites. &c.
your lorde god ys he the whiche is in heuen a
bove/ and in erthe bponthe/ wherefore I were you
in to me that as I haue shewyd you mercy / y
you shall lykewyse doo vnto me and vnto my
fathers how sold. &c. Be not these wordes off a
great faith. Dothe not she beleue the promyses
of god/ and of that faith she rescued the mesen-
gers or els she had neuer reserued them/ and of
that faith she requierthe. also mercy/ whā god
ha he fulfilled his promise / wherefore of this
faith was she iustifyde / and this faith made
here to doo well vnto the messengers / therefore **Heb. 11.**
faith the cosse to the hebrewes / That Raab y
heriot thorow faith dyd not perishe wth the
unbeleuyng persons. Here may you se that
Moses/ and. S. Paule and other places of scri-
pture doo expound these scripturs contrary to
your epistle/ and that not with darke wordis
but with so playne wordes that no christen mā
can say the contrary. wherefore I can not bele-
ue that you are abyllie to defend this pisse to be
S. I amelys/ but notwithstanding al these thin-
ges/ I will graunte you this pisse to be of au-
torite that you may haue some thyng to dispu-
te with/ what wil you conclude out of that/ that
workes doo iustifye. That were sore agens chri-
stes bloud for than did chust dye in vayne/ it is
also agens the exposiciō of. S. Augustyn/ who
se wordes be these. S. Paule sayth that a man
may be iustified by faith without any workes
goynge by fore iustificaciō/ but whā a mā ys
iustified by faith / how can he but trothe well
G 5 though

Aug. 85
q.c. 76.

saith onlpe iustelieth before god.

though that he before workinge nothing right
wylp is now come to the iustificatiō of faith
not by merites of good workes but by the gra
ce of god/the which grace in him / now can not
be ydell: sernge that now thow woulde he wor
keth well. And yf he departe out of this lyffe
after that he beleuythe / p iustification of faith
abydyng by hym / not by his workes goynge a
foye iustificatiō / for by his merites came he not
yn to that iustification but by grace / nor by his
workes that follow iustification / for he ys not
suffered to lyue in this lyffe / wherefore pauls an
swere be not contrary for pauls speyke of
workes that go by foie saythe / and James spe
keth off the workes that follow the iustificatiō
of faith. w.

Here haue yow playne that. S. Augustine
saith that no maner of workes / neyther that
goe by foie neyther that come after helpe to
iustification but allonly they follow iustifica
tion / and a iuste man must nedes do good wor
kes. Here haue you also / that. S. James spe
keth of workes that follow iustification and
not of workes that helpe to iustify for there be
none suche.

Here haue yow also that the iustification off
faith ys so perspyt that yt saueth a man onlpe
the which is agens my lorde of Rochesters dy
stynacion / for yf workes dyd make perspyt iusti
fication / than a man coude not be saued wyth
out the perfection of workes / wherefore yt wyl
be harde for my lorde of Rochester to saue
his henesye. S. Augustine ys so opē agēst hym

but I lere

Faith onely iustificeth before god For I thinke
but I feare me that the proverbe that a wylde
man oyd wons lerne me (whome men are come
to great honour they doo so much regard yt &
clearly they forgett all honesty) wyle here be
found to trewe.

Also yob have a nother scripture for you
wherby is this By force god they are not iustified
wytch here the lawe but they which do & lawe
shalle be iustified of this tette yob glorie / and
crye opera/ opera/ workes/ workes / but yf you ROM. 2.
woulde cōsider the mynde of. S. Paule you shoulde
de welte persecute/ that he menyth not howe wor-
kes shoulde deserue iustificacion / for than coulde
be not he have concluded this against the Iups
for they dyd the workes of the lawe to the better
most and yet ware they not iustified/ wherefo-
re. S. Paule menyth by the herers of the lawe
alle them that doo the better workes of the lawe
for fere/ or for rewarde / or of hypocrisy/ or els
by them to be iustified: the doars callyth he the
that doo the workes of the lawe after the in-
tent of the lawe/ and as the lawe commandeth
them/ that is in the trewe sayth off Christ Ihe-
sus/ which is the very ende of the lawe and the
fulfyllinge of the lawe (as. S. Paule saythe)
to alle them that be true. wherefore alle men be
but hearers allonly of the lawe/ tyll the tyme
that they haue the saythe of Christ Ihesus/ w-
hyche ys imputed vnto them for iustis / and
the workes of the lawe be no cause of iustifica-
cion / but allonly an outward testimonye and
wytnes & the lawe ys fulfyllid inwardly in
theyr consciens a fore God / so fulfyllid & it ha-
the no accusacio agēst the for christ hath made

Satisfaction

Sayth onlpe iustifieth before god.

Satisfaccion for them/of the which they be persakers by their faith / and so the lawe must be content to admytt all these men to be fulfillars and doars of the lawe. And now that you shall not say that this is my dyeme/here be. S. Augu-
stines wordes/the doars of the lawe shal be iustified/so must yt be vnderstonde that we may knowe / that they can no nother wyse be the doars of the lawe except they be fyrst iustified not that iustificacio belongyth vn to doars but that iustification dothe precede all maner of wyngs. &c.

In. de spi
et lit.

Glosa

Here yob not that iustification is fyrst ge-
uen that men myght be abyll to doo the wo-
rkes of the lawe. This is also the exposition of
your comen glosse / I haue meruelle you sty-
dye yt no better.

Acto. 10

Also you haue a nother scripture/and that
ys this / Cornelius a gentylle did great almes/
and prayd vnto god all wayes / vnto whome y
angelle spake on this maner. Thy prayers ad
thy almeses are com: vpp in to remembrance
in the presens of god/of this terte you gether
that his good workes did helpe to iustifie him/
I am sure the holy gost hath opynly declared
him selfe there/for he saith that this Cornelius
was a deuote man and one that seryd god/how
coude thys be with out that God had taught
him inwardly by faith/ye how coude he know
god and that deuotely/but by faith. Ergo he
was iustified a foye god by his faith / but the
worlde knew not his iustification/and therefore
y holy gost dothe declare his inwarde iustifica-
cion whan he saith y he was deuote and seryd
god & also dothe shew opynly y frutes of thys
iustification

sayth onely in ffecty before god. fol. 16.
Justificacion/ when he sayth that he dyd alles
mede. Moreover yob haue there that the holy
gost selle on them a foie they were baptysed in
watter the whiche declarythe oppny that they
were Justified a foie god/ This is welie decla-
ryd also in youre awne lawe whose wordes be
these/ Cornelius Centurio/ being yet a hethen
man/ was Justified by the gyfte of the holy
gost. here haue yob playnly that he was Justi-
fied by the gyfte of the holy gost a foie alle good
workis/ For he was an hethen mā. I nother sc-
riptur yet haue whythe is this/ if I haue alle
faith/ Soe that I may transeposse mountayns
and haue no cheryte I am nothyng of this ge-
ther yob that faith without cheryte can not
Justifie/ I answere This can yob not gether
of S. pauls for it is oppn that he spekyth not of
that thyng where bi that men may be iustified/
but aillonly he techyth howe they that be iustifi-
ed must worke with cheryte: it is also playne
that he spekyth not of sayth that doeth Justi-
fy inwardlye/ but of that saythe that dothe
worke outwardlye The whiche is callid agifte of
the holy gost/ as the gyfte of tonges/ The gyfte
of prophicyes/ the gyfte of healing/ the gyfte of in-
terpretacion/ as it is oppn in the chapter a foie
Now this saythe ye not geuyn to Justifye/
but aillonly to doo myracles/ wonders and sig-
nys by/ and therfore saythe pauls/ if I had all
faith so that I coude moue mountayns. Also it
is oppn that certyn men shalle say vn to Chryst
be holde we haue done miracles so caste oute de-
uyles in thy name yet he shalle say to the/ tru-
ly I knowe yob not/ Soe the this saythe is a gyf-
te of god that iustifythe not/ no more than the
gyfte of sonys or prophicyes And somtyme is it
in the

2. q. 7

Ad omnes
Episcopi.

Mat. 7.

Alonly sayth iustifyeth before god

in the church: & some tyme not/and yt is neuer
of necessity there to be / but the faith that we
speke of whiche dothe beleue the promyses of
God/and sayth ythe faile to the blessed blood of
Christ/hathe no nother vertus but to iustifye/ &
must nedes iustify where so euer he ys / and he
saytheth so fast to godes wyorde / that he lokyth
for no miracles. This faith is neuer out of the
church/ for yt ys the lyfte of the church / and yt
is y faith that our master Christe prayd for y
yt myght neuer faile/ ad therfore S. Iuan in
han he describeth this faith/ he calleth yt a fay
the that worketh by cherite / not that yt ius
tifyeth by cherite / for as he sayth there playn
ly / yt is neyther circumcision / nor yet vncir
cumcision that is of ony ballure in christ Jesu/
but faith. Here dothe he playnly exclude from
iustification the best workes of the law circum
cision/and setteth faith alone: not the gyfte of
faith that dothe miracles/ but the gyfte of fai
the that worketh by cherite/ and that yow shall
not thynke this to be my dyeme here bynges I
yow Athanasius whose wordes be these.

Joan. 17.

Gala. 5.

Atha. ad
Rom.

There are .ij. maner of faithys won ys iust
fyng as that of the which it is spokē / thys faith
hath saued the / & nother ys called the gyfte of
god where by miracles be don: / of the which yt
ys wyrtien if yow haue faith as a grayne of mu
sterd sede. &c.

So y here haue yow playne that faith dothe
iustify only/ and parfytly / a fore alle maner of
workes / that is / faith is geuen of god frely in to
oure soules vn to the which faith iustification
is alonly promised and is alonly imputed and
reghened of god/ neuer the lesse this faith in ty
me and place conuenient/ ys of that strength y
he must

Farth on lyf iustifieth before god. For by
he must nedes worke by cheryte / not for to be
iustified there by / for if he wer not a for iustify-
fyed / yt were not possible that he coude haue
cheryte / for after yours a lorde stolle men an in-
sidelle can not haue cheryte but that he is a fre
seruant vnto god for the loue that he hath vnto
to him / the which loue sekerh not in god his a lorde
no profite nor his a lorde anountage / for than
were he wykked but sekerh a lorde the wyll
off god and the profite of other men / and wor-
keth neyther / for loue of heuen nor yet for fere
of helle / for he knoweth well that heuen / wyth
all the goode there of ys prepared for him from
the begynnyng of the world / not by him / but by his
fater and yt must nedes follow : as contrary
wyll the infydell and the wykked man dothe
not worke bys wykked dedes / by cause he wol-
de haue helle or eueralstynge damnacion to his
rewarde / but he wolde rather the contrary not
withstondinge / helle and eueralstynge damna-
cion must nedes follow his wykked dedes.

Finally a ryght wyse ma is a fre seruant of
godes / and worketh not as an hyercyng for if
it were possible that there were no heuen yet
wolde he doo no lesse good for his respect is to
his maker and the lorde of alle rewardes.

Nowe most exelent and gracions prince / yt
is not vnknewen vnto alle the worldes that nre
lordes the bisschops haue purchased youre gra-
ce this tpylle to be defender off the faith / our
lorde strength youre grace that yow may per-
forme yt / noth withstonding there was neuer no
ne of all the bisschops / that wold take so grett payne
for youre graces sake as to declare what was
the very

Blowly sayth iustifyeth before god
in the church & some tyme not/and yt is neuer
of necessitye there to be / but the faith that we
speke of whiche dothe beleue the promyses of
God/and styckyth faste to the blessed bloud of
Christ/hathe no nother vertue but to iustifye/ &
must nedes iustify where so ever hys / and he
stycketh so fast to godes wyorde / that he loyeth
for no miracles. This faith is neuer out of the
church/for yt ys the lyffe of the church / and yt
is y faith that oure master Christe prayd for y
yt myght neuer faile/ad therfore S. Paule w-
han he describeth this faith/he calleth yt a fay-
the that worketh by cheryte / not that yt iu-
stifyeth by cheryte / for as he sayth there playn-
ly / yt is neyther circumcision / nor yet vncir-
cumcision that is of ony ballure in christ Iesu/
but faith. Here dothe he playnly exclude from
iustification the best wyke of the law circum-
cision/and setteth faith alone: not the gyfte of
faith that dothe miracles / but the gyfte of fa-
the that worketh by cheryte/and that yow shall
not thynke this to be my dreime here byngs I
yow Athanasius whose wordes be these.

Joan. 17.

Gala. 5.

Roma. ad
Rom.

There are .ij. maner of faithys wons iusti-
fying as that of the which it is spokē/thy faith
hath saued the / & notherys called the gyfte of
god where by miracles be don: / of the which ys
ys wrytten if yow haue faith as a grayne of mu-
stard seede. &c.

So y here haue yow playne that faith dothe
iustify ony/and parfytly / a fore alle maner of
workes / that is / faith is geuen of god frely in to
oure soules vn to the which faith iustification
is alonly promised and is alonly imputed and
reghened of god/ neuer the lesse this faith in ty-
me and place conuenient / ys of that strength y
he must

Fayth onlȳ sufficeth before god. Fol. lvi
he must nedes worke by cheryte / not for to be
iustified there by for if he were not a freewill
tyed / yt were not possible that he coulde haue
cheryte / for after youre auncle strolls men an in-
fidelis can not haue cheryte / but that he is a fre
seruant vnto god for the loue that he hath vnto
to him / the which loue seketh not in god his a-
ny profite nor his auncle auantage / for than
were he wyked but seketh alowys the wyll
of god and the profite of other men / and wyl-
keth neyther / for loue of heuen nor yet for fere
of helle for he knoweth well that heuen / wyth
all the joys thereof ys prepared for him from
the begynnyng of the world / not by him / but by his
fader and yt must nedes followe : as contrary
wyll the infidelle and the wyked man bothe
not worke bys wyked dedes / by cause he wol-
de haue helle or euerlastyng damnacion to his
rewarde / but he wolde rather the contrary not
withstandinge / helle and euerlastyng damna-
cion must nedes followe his wyked dedes.

Finallye a rightwysle man is a fre seruant of
godes / and worketh not as an hypocrite for if
it were possible that there were no heuen yet
wolde he doo no lesse good / for his respect is to
his maker and the lord of alle rewardes.

Nowe most excelēt and gracious prince / yt
is not vnknewen vnto alle the worlde that my
lordes the bishops haue purchased youre gra-
ce this tyme to be defender off the faith / our
lordes strength youre grace that yow may per-
forme yt / nothwithstanding there was neuer no
one of all the bishops / that wold take so grett payne
for youre graces sake / as to declare what was
the very

Alowde sayth iustelyeth before god
the very trewe saythe whiche poure grace was
bound to defend/ but the leste pouts grace as a
man shyt in a darke house that wolde sayne
come out / but he coulde not fynde the doye for
want of lght. So lyke wyse / they gaue vn to
poure grace. The tpylle of defendyng the say-
the/ but they neuer declaryd what it was / but
alle ways leste poure grace to the name of say-
the and to the olde oppynio that went of faith
but neuer clearly set out what it wasse / where
foye moste nobille pynce / for to declare my tre-
we and faithfulle scrupce that I haue vn to
poure most noble hpenes I haue taken the la-
bours and paynys / to the vttermost powre of
my smalle gyfte to declare this artpyllle / so
playnlye and so stronglye / not alonlye by the
heurnly worde of god but also by the clarkely
expolicions of holy doctours / that no saythe
fulle man ca haue any place to doute in it / wh-
erfore most excellent pynce with al humble sub-
seccion/and with all due honoure and reueren-
ce / I besech poure grace to releue graciously
my faithfulle and trew harte. For if I coulde
do poure noble grace any better scrupce/ It sh-
ulde not be vndone. Now do I not doute but
that poure grace wille defend this pore ad syni-
pille labour of myne/ from the vyolence of the
bysshops/ that they shalle not condemne it by
tyranny nor with out lernynge as their maner
is to doo / and for that cause haue I dedicatyd
the holle boke/ vnto poure most noble grace/ vn-
to whome it can not be vn knowyn/ how great
ly it were agens poure honoure to suffer y bvs-
shops to condemne by tyranny with out tra-
son and lerninge so playne scripturs of god &
so cleare expolicions of holy doctours.

How
lre

Fayth onely iustifieth before god **Fol. 181.**
were poure grace abill to answer to it a foie
the dyedfull trone of christ Iesus. This present
lyffe is shorte / and some say the vs / but if we
suffer the godly worde / of the everlasting God
to be ouertroyn and oppressed bi violence / the
re remainyng the nothyng to vs but euerlastyn-
ge wo and damnacion / for we are lost for euer.
For euer is a great tyme and god wille not be
mockyd / for as the holy goste saith / if we to dis- **Isai. 2.**
pisse so gret helthe how shalle we escape / also **Ibid. 10.**
in another place / it is an horrible and a ferfulle
thyng to falle in the hōdys of the lyuynge god
where fore I doute not but that poure grace
wille more regarde the holy verite of christ Ie-
sus and also poure soule helthe / than any out-
ward shynynge of thys dysseuable worde And
here by this present wytyng do I offer my sel-
fe vn to poure most noble grace to proue alle
thyngys that I haue here wyten agens y bis-
shops and alle maner of men that wille holde
with them in this cause / ye and that vnder the
payne that your most noble grace shalle sett
thys do I not to preferre my selfe / but alonly y
I can not suffer the glorious bloud of christ Ie-
sus to be extynctyd and trodyn vnder the foote
by violence. I requere no defence of none e vill
cause / but alonly I requere poure graces fau-
our and defence from violence and oppression
as god is my Iudge who preserve poure
most Noble and excellent grace to
his pleasure and honoure
euer Amen

What is holy church/ & who be they
of it that by man may know by.



The name of y^e holy church/ has
us thole men of longe tyme vs
surped presumptuously & with
out all shame/ y^e were the grea
test ennyms y^e holy church cou
lde haue in erthe/ For they
bed no more agre with the ma
ners of holy church/ than darke
nes & light/ th^e god & y^e deuyll. For wheree hol
y church had no man but Crist only/ They
wolde here all maner of mē saluing crist/ & ne
uer here him/ except it were to thep piosyte &
glory. where as holy church was ruled in this
world/ they wold rule all y^e world/ and where as
holy church wold be holy by crist oyl/ they wold
be holy by their awne helpe/ And where as hol
y church was all ways dispysid/ and persecutyd
of the world/ They wolde be honouryd of the
world & persecuters of all men/ And where as
holie church was inwardly deckyd with spiri
tuall vertues they wolde be outwardly chynge
in spiritual araye. & where as holy church wold
be chaste in spyte they wold with their mou
thes bolde chastite/ and spend all their lites in
baudoyne/ And where as holy church byd all
man shewe meknes in y^e worlde/ they wolde be
so proude y^e harte coulde deuyse no more/ Whe
reby that so ever thynge that was agreabyll
with y^e church of y^e had they never a rumme
but a lonly by violence vsurpd the name of
holy church/ So that yf a man had had a crow
ne or a longe gowne and a whpre smock ouer
his gowne/ th^e was ther no remedy but he must
nedis be of the church/ yee and holy church her
self/ So y^e yf a barber had made a bulle a cro
we/ & a Caple Jacknappis a longe gowne and
broughtas

What the church is.

Fol. lviij

brought an ass forth in a white robe: than
no man might dence but y^e there were holy chur
che: euerie ma must fall doune to receyue stene
remissio a pena & a culpa/ tociens quociens/ for the
re ca y^e successors of peter & paul & they y^e haue
y^e dispensacio of churche bloud/ & y^e meritis of ho
ly sapientes/ ad y^e suffragis of holy churche to dy
tribute/ & y^e keyberrars of heuyn & hell/ who ca
deny but this is truth: It is to oppn to made a
ny probacyo for we see it daily a fore oure eyes
So y^e if a ma wil copare oure master Christ y^e
is y^e very hed of holy church vn to these platys
(y^e call the self his vicars) he shall finde but sm
al agrement/ by twene y^e yson & y^e vicar: and he y^e
wil consider. S. peter & S. paul/ with al othe ho
ly apostyllis thal think yether they were none
of holy church: of allis oure prelatis: for they
agree in nothing/ yee & he may rekyn y^e. S. pe
ter & S. paul were stark foolis & right mad men
y^e luyd to despectuⁿ a list/ what ned me to make
many wordys/ or to tell their namys y^e I speke
of/ There is no doute but y^e galde hoide wil be
wraye him selfe. But shorthe/ y^e y^e deuil wolde
come in his alone yson disgyso/ Tell me how it
were possible y^e he could be more cotraite to ch
rist this holy apostyllis/ thā those me y^e call the
selfe y^e holy church/ yee take a waye y^e name off
y^e church/ & set in her stede y^e name of y^e deuyll &
how wil you thā knowe a bisskop fro y^e deuyll/
W^y their workis may treuoly/ for they be all one
& yet wyl yee be y^e hedys of christis church/ yee y^e
holy church here selfe/ not so yee wyked not so.
Wherefore y^e this blasphemy of christ maye
be knowyn fro y^e oppn & abhominable whores
& harlatis/ therfor wil I (by godis grace) les out
what holy church is/ where bi me shal knowe her

D 2 Chrs

What the church is

This worde Ecclesia/bothe in the new testa-
 ment and the olde/is takyn oftentymes for the
 hole congregation and the holle multitude of y
 people bothe good and bad/ as it is in the booke
 of numeri/ why haue yow brought the congrega-
 tion of church of god in to wilderness: also in
 a nother place/ The kynge turnyd his face and
 blessed the holle congregation of church of Is-
 rael/and alle the church of Israel stode. lyke-
 wyse in the newe testament S. Paule to y Co-
 rinthians/ I haue sent vn to yow Tymothe the
 whiche shalle lerne yow my ways/ that be in
 christ Iesu/as I do lerne euery where in alle co-
 gregacions. Also in an other place do yow disp-
 ise the congregation of god: ad chame them y
 haue not. In alle these placis and in many mo-
 is it oppn that this greke worde ecclesia is ta-
 kn for the hole congregation bothe of good ad
 bad/ where fore this is not the church that we
 wille greatly speke of/ for in this church are
 Jups and Sarasens/ Murthirars ad theuys/
 bandys and harlotes though we knowe them
 not. But there is a nother holy church of the
 which S. paule spekyth yow men loue yowre wi-
 uys/as christ hathe louyd the church/ and ha-
 the geuyn hym selfe for hyr/ that he myght san-
 ctyfy hyr/ And cleane hyr in the fountayne off
 watter thow the word of lyffe/ to make her to
 hym selfe a glorious church with out spot or
 wrynkille/ or any suche thyng/ but y she myght
 be holy and with out blame. Here haue yow the
 very trewe church of christ/ that is so pure and
 so cleane with out spot. But where by is she pu-
 er and cleane: not by hyr owne meritis nor by
 hir owne myght/ not by exterior araye/ not by
 golde nor syluer nor yet by precious stonys/
 neither

What the church is

fol. 113

neither by myters nor crostanes / nor by pil-
lers nor polaris / but where by than by Christ
only whiche hath geuyn hym selfe for that in-
tent that he wolde make her cleane and there fo-
re saithe S. Paule / He gaue hym selfe that he
myght sanctifie hye / that he might cleanse hye
make hye to hym selfe a glorious church. Also
in a nother place: yow are washed / yow are san-
ctified / yow are iustified in the name of Jesus
christ / and in the spire of god. He my lordes /
howe the church is washed bi christ ad bi his
holy spire / and not by youre blessings / not by
your spiritualle ornaments / nor by youre spi-
ritualle holy matter / for these thynges can not hel-
pe the holy church for she is holy in spire ad
not in outward hypocrisie / she is also cleansed
by christes blessed blood / and not by outward
disgyngis. This dothe S. Augustine wil-
l prove sayinge Of christ is the church made fai-
re / first was she fylthie in synns / afterwarde
by pardon and by grace was she made fayre &c
here S. Augustine saithe that christ hath ma-
de his church fayre / and that by his grace and
his pardon / And not by youre pardons / nor by
your grace for this church / stondythe by
Christis election / and not by yours: and if
Christ haue not washed yow and chosyn yow
than be yow none of this church though yow
ryde with a thousande spiritualle houses / ad ha-
ue alle the spiritual tokens in erth / for ad if the
sone of god haue deliuerd yow tha are yow tre-
wly deliuerd / ye can not make by al youre pou-
re and holynes that we shalle al ways fynde
good ale o: wyne where there hangyth out a
greene sygne / And wille yow with youre spiritu-
all sygnes ad tokens make the church of god to

1. Corin. 4

Augustin
de verbis
dñi ser. 50

Joan. 6.

Wher the church is
followe you / or by them assigne out where
the church shall be may may my lordis / yt wyl
not be but they that beleue in Christ hath mas-
sured them from their synnes / and sike fast vn-
to his merittis and to the promysse made too
them in him only / they be the church of god / ad
so pure and so cleane that yt shall not be lawfull
no not for Peter to say that they be vncleane /
but where they be True or greke / kynge or sub-
iect / Carter or cardinall / bucher or bishop / Ca-
cardenar or candelater / fre or bound / freer or sy-
dler / Monke or Miller if they beleue in Christs
worde / and sike faste to his blessed promysse /
e trust only in his merittis of his blessed bloude /
they be the holy church of god yee and the very
true church a for god / and you with all your
re spiritual tokyngs / and with all your extor-
or cienes / remaine in your fylthynes of synne /
from the whiche all your blessinges / all your
pardons / All your spiritualite / all your holy-
nes / can not cleane you / nor byng you in to this
church / Boske / Crake / Blasse / Blasse / Curle till
your holly ples starts out of your hed yt wyl
not helpe you / for Christ chooseth his church /
at his iudgemēt e not at your. The holy gost
ys fre / and in spereyth where he wyl / he wil ney-
ther be bound / to Pope nor Cardynall / arche-
bishop nor Bishop / Abbot nor Prior / De-
ken nor Archdeken / Parson nor Vicar / too
Runne nor Frear. Bewelpe come all the hols
rabbyle of you to gether that call your selfe
the holy church (and exclude all other) yee and
take sonne / moon / and stars to helpe you with
all the frendes you haue in heuen and erthe
and yet shall you not be of holy church except
that you haue the spyte of christ and be washed
in his blessed

What the church is fol. 12.
in his blessed blood / for the holy church of ch-
rist is nothing els but that congregacion / that
is sanctified in spire / redeemed with Christis
blood and stykkyth fast and sure alowys to the
promissis that be made ther yn.

So that the church ys a spirituall thinge
and no exteryor thinge but invisible from car-
nalle yies / I say not that they be invisible that
be of the church / but that holy church in hyr
self ys invisible / as faith is / and hyr purrnes
and cleynnes ys a fore christ only / and not a fore
the world / for the world hath no Judgement
nor knowlege of hyr / but alle hir honour and cleyn-
nes is a fore Christ suer and faste / and if there
spere any of hyr goodnes wch to þe world / of þe
the makyth no rekenyng / nor thynketh her self
for any thinge the better / that the world Judg-
eth wel of hyr / for alle hyr trust is in christ onlie.
She suffereth the world rage and blasphemys
bothe agens hyr and agens christ her maker.
She stondeth fast and beleueth stedfastly / that
that shalle haue a Chauncfull ende / and euell as
kinge damnacion to rewarde. Strictly her me-
ditacions and hyr thoughtes are heavenly and
alle that she dothe is spirituall. For she can
not erre she cleaveth so faste to the worde of
god that is the verite.

And for this cause I arnt: Wauld / callith
hyr the pyler and ground of truth / not that she
is so sure of and in hyr owne strength / but that
she stykkyth so fast to the lypunge god and to
hys blessed worde / this is the very trewe church
that is scattered thowgh al the world / it is

neither

Augusti.
ser. 99. de
tempore.

E. y. a. m.
mat. ca. 19.

What the church is
neither bound to person by the reason of digni-
ty, nor yet to any place by the reioyned saynyd ho-
lynes. But she is a fre thinge thow all the
world as S. Augustine dothe witnes in these
wordes. The holy church be we, but I do not
say we as one shuld saye we that be here alon-
ly, that heare me now, but as many as be here
say the full christenyd men in this church / that
is to say in this Lyttle / As many as be in this re-
gion / as many as be beyonde the see / as many
as be in alle the wholle world / for from the re-
sponge of the sonne tyll the going downe is the
name of god prayd) so is the holy churches
ure another tē. Here haue yow playnly / that the
holy church is the congregation of faithfull
men where so euer they be in the world. And nei-
ther the pope / nor yet his cardynalls be moys
this church or of this church than the poorest
man in erthe for this church stondesth alonely
in the spiritual faith of chust Jesus / and not in
dignities nor honoures of the worlde / as Eras-
mus dothe declare in these wordis. The church
dothe not stond in men by the reason of spiritual
power / or secular dygnite / for many pyncis &
many popes / and other inferior persons haue
sweruyd from the faith / wherfore that church
dothe stonde in those persons in whome
is the trewe knowlege and confession of saythe /
and of veryte tē. O my lordes what wille yow
say to us? I haue great meruelle that yow haue
not hym not. It is hys tyme to condēne hym for
an heretike for he speaketh agens your lawe
xxiii. q. i. Quodcumq. where as your glosse
declarithe y god suffereth not. The comen-
the for to erre / and ysa saythe playne that ma-
ny popis haue erred. And also that the church
stondesth

What the church is Fol. lxi.
standeth not in dygnite but in confession of ch
rist and of his blessed verite.

But now here will be objected that I say
ne such a church/as our logicians do intencio
nem secundam that is a thynge that is no whe
re. Where shall a man fynde a church that
is so puer and so cleane that hath neither spot/
nor blemish in here and that is with out alle
syn/leprage that alle men must of trespas/ for
goue vs our trespas. And if any man say (be
he neuer so rightwile) that he hath no syn th
an is he a tyer / and there is no verite in hym /
To this I answer that this holy church ha
the synne in hyr and yet is she puer and cleane /
Marke S. pauls wordis. Christ hath geuyn
hym selfe for us that he myght make hyr glori
ous. So that the cleannes of this holy church is
the mercy of god toward hyr thow christ for
whose sake he laithe nothyng to her charge pce
and if any other parson wolde / he is redy to
geue hyr his cleannes / and to lett hyr by faith
claime of right his puernes for hyr awne. For
by thene them alle is comen/as he thene ma
and wyfe. So that if the church loke on hyr
awne meritis and of her awne workis / she is
fulle of synne and must needs say dimittamini
debita. The whiche she neded not to say if she
had none. But if she referre hyr selfe vn to the
meritis of hyr blessed husbonde christ Iesus/
and to the cleannes that she hath in his blood/
than is she with out spotte-for by the reason
she sticketh by saythe so fast vn to hyr husband
christ and dothe a hyde in confession of hyr syn
ne/and requerith mercy for them / therefore
there nothyng layd to hyr charge/ but alle thyng
is forgoyn hyr.

And

What the church is.

Augustin
de verbis
apostoli. l.
39.

And therefore saith. St. Paul / there is no
damnacion vnto them that be in Christ Iesu.
And that this may be the playner I will hypon-
se you. St. Iustins wordes / the which was vex-
ed of the donatistes with thys same reason that
ys layde agens me / hys wordes be these. The
holle church saith / forgive vs oure synnes / woe
refoe she hath spotted and brynnylles / but
by knowlegenge of them / her brynnylles be ex-
tred & stretched out / by knowlegenge / hir spot-
tes are washed away. The church & byddeth
in prayer that she myght be censed by knowle-
genge of hir synnes. As longe as we lyue here
so standeth yt / and when we shal departe out
of this bodye / alle suche thynges be forgiven to
euerie m / wherefore by this meane the church
of god / is in y treasure of god / with out spot &
brynnylles : and therefore here doo we not pray
with out synne / but we shal passe from hence
with out synne. &c. Thus haue you clearly that
the church of god is censed & purged by christ
for knowlegenge of hir synnes / & not by hir owne
merites wherefore suche a church there must
neces be / though y the carnalle eye can not se he
re / nor fleshely reason can iudge of hy. wherefore
we beleue this article by faith that holy chur-
che is a communion or fellowship of holy men / as
know yt not by seynge or felng / as we do the
felshipp of diapers or merces / for than were
yt none article of the faith. And yt ys playne y
all youre exterior synnes / with alle youre holpe
ornamentes / as youre holy myters / youre holy
crosses / youre holpe pylers and polaris /
your holpe red gloves / your holpe ouches / and
your holpe cinges / your holpe anoynted syn-
gers / your holpe vestmentes / your holpe chailis
eye / and

What the church is fol. 111
ys / y your holy goulden shoures / yee take al-
so to helpe you. **S.** Thomas of Canterberys
holy shoures with alle the holy boies of holys
monys / all these to gether can not make one
crumme of holynes in you / nor helpe you one
pycke forward / that you may be woth in this
churche. For if these thynges coude helpe / than
were y no mastery to make an asse to be of the
churche of god. But oure holy mother y church
hath a nother holynes / y cometh from god the
father thowto y sweat blood of his blessed son-
ne Iesus Christ / in whome is alle hyr confidens
e trust. Un to whome she stycketh onlve by sted
fast faith / by whose purenes she ys also pur in
that y she dothe confesse hyr vniennes / for she
beloneth stichfast y she hath an advocat for
hyr synne to the father of heven which is chris-
te Iesus. And he is the satisfacciō for hyr syn-
nes. And he of his marce / not of hyr merites
hath chosen hyr for to be his / and by cause she
ys hyr / therefore must she be cleane so lōge as she
abyeth in hym. This is well declared in. **S.** Jo-
han where oure **M**aster Christe is copared to
y vine and all the members of holy churche to
the branches / y as the branches / can bynge for-
th no frute of them selfe / so can holy churche of
hyr selfe bynge forth no goodnes excepte she
remayn in chist by perfyte faith. This is wel
proued by your awne lawe whose wordes be
these / therefore is the churche holy / by cause she
beloneth rightwysely in god. **et.** here you not
the cause wherfore the church is holy / by can-
se she beloneth rightwysely in god / that is she
beloneth in nothyng but in hym / and she bel-
oneth no / hereth no word but hyr / as oure
Master Christe beryng wptnes / my shepe
here my

1. Joan. 1.

Joan. 15

De cō. 11
4. c. p. 11
11. 11.

What the church is.

here my voyce / and a nother mans voyce doe
they not knowe / also in a nother place / he that
is of god / hee the wordes of god / how com-
mythe this that the church of god hath so suer
a iudgement / that she knowe the voyces of
Christe from other voyces / and can not erre in
her iudgement / By cause that Christ hath cho-
sen her / and by cause she ys leened of god as
oure master Christ saith / and by cause she hath
Johan. 2. (as. S. Johan saith) the inward oyntement of
god / that teecheth his alle maner of verite / so
she can not erre / but why can she not erre / by
cause she may do what she wille / By cause that
all thyng that she dothe / is well done / by cau-
se she may make newe rules and newe lawes
at hir plesure / By cause she may invent a ne-
we service of god that is not in scripture at hir
wille / May nay my lordes. For she is but a wo-
man & must be ruled by her husbonde / yee she is
but a shepe and must here the voyce of her shep-
pard / and so longe as she dothe / so longe can
she not erre by cause the voyce of here sheppard
can not be false.

De pnt.
Dis. 2. S. 1
in glossa.
24. q. 1
Directa et
in Glossa.
This maye be proued by poure awne lawe
whose wordes be these / the whole church can
not erre / also in a nother place / the congregaci-
on of faithfull men must nedes be which also can
not erre. 3c. These wordes be playne what chi-
rche yt is that can not erre / that is the congre-
gacion of faithfull men that be gethered in ch-
ristes name / which haue christes spyt which ha-
ue the holy oyntement of god / whiche abyde fa-
ste by christes word / and here no nother mans
voyce but his. Now my lordes gather you alle
to gether with alle the lawes that you can ma-
ke / and all the holynes / that you can deuysse / &
Crye / the

What the church is.

Fol. lxxij.

Depe / þ church / þ church / & the counsels / þ coun-
sels that were lawfully gathered in the power
of the holpe gost / alle this may yow say and yet
tpe) and yf yow haue not in dede the holpe gost
with in yow / and if yow do heare any other voy-
ce than christs / thane are yow not of þ church /
but of the deuplle / and theups and murtherers
as christ saith. For yow come a foxe him / that is
yow come in to the fowle of Christe with out
him / yow bypge not his voyce / but yow come
with youre awne voyce / with youre awne sta-
tutis / with youre awne worde / and with youre
awne mandamus mandamus / precipimus / pre-
cipimus / excommunicamus / excommunicamus
These be the voyces of murtherers and the-
ups and not of Christ / therfore yow can not but
erre / for yow be not taught of god / yow haue not
the holpe opntement yow haue not the worde of
god for yow / yow here not þ voyce of þ trewe
shepperd / there fore must yow nedes erre in alle
your counselles. This is a nother maner of ru-
le thane my lord of rochester dothe alme to exa-
men youre counselles by / for he saith / where þ
the pope and the counsell dothe not agre alle in
one there wyll he suspect the counselle not to
be tpyght. who did ever here suche a rule of a chr-
stend man / yee and of a bisschop / yee and of a do-
ctor of diuinite / where hath he lerned this dun-
nite / to rechen a counselle to be trewe / by cause
that the pope ad so many men do agre in one /
yee & that suche men as haue so often tymes er-
red in their counsels / as he dothe declare hym
selfe rehenyng the counselle of Constantino-
ple that had .336. bisschops and yet did erre / and
he knew no nother cause / but by cause the po-
pe dyd not agre to them / is not thys a reason-
ble cause

What the church is

his cause: can not the pope erre? lett by the
 his awne lawe. Di. 19. anastasiu / 3 Dis. 40.
 Di papa and also. 24. q. 1. 3 recta in the glosse /
 there shall he finde that the pope hath erred
 wherfore than shulde the matter stonde in hys
 iudgement: Now how wille he by this rule las-
 ue the counsellors at constant / and of basel whe-
 re in both counsels the popes were condemned
 for heresy: as the same counsels make men-
 tion / also that the coun. is haue erred that gra-
 unteth he hym selfe / but peradventure he wyl
 say / that they were not full counsels. Now is
 yt well amended. what distinction is (as consi-
 nunge the verpte in a counsell that hath a
 thousande bishopps and in a nother that hath
 fyve thousande can the multitude helpe to the
 verpte: Than had the turke the verpte and was
 the failed / than had the prophete Michas the
 worse parte for he was a lone agens. iij. hun-
 dred so was the verpte by 7 prophetes of Ba-
 le and not by Elyas / for ruy were four hundred
 and fiftye and he was but one man. Wher-
 by Chyristis floche is all ways the smallste num-
 ber in this worlde / but yet yt is the best / not y
 the smallest number maketh chyristis floche / but
 that chyristes church stonde neyther by the
 grettist number nor yet by the smallest nor by
 y iudgement or number of man / but by the
 callinge and election of god / wherfore lett my
 lord sayng forthe / what counsell that he will
 and yf they haue not the worde of god / I wille
 not atonly say they may erre / but also y they do
 erre in verpe dede. And y wille I proue by the
 grettist lawe yf they haue called Monymen-
 ts a hole wordes be these / y counsell may erre
 as it hath erred ascōfornyng y cōfract of ma-
 nymenp

3. Reg. 2
 3. Reg. 28.

De cōfession
 1. Sign. 1. 1.

What the church is. Fol. lxxij.

trimony / inter raptore et raptā / and the sayngs The coun
of D. Hierom was afterward preferred a vowe sell of mel
the statute of the counselle as yt is proued. 36. Trici did an
q. 2. Trici / for in thynges concernynge the faith re
pe the sayngs of a pivate persone to be pre
ferred a foie the sayngs of the pope yf he haue
better reasons and scripturs of the newe and o
lde testament for hym than the pope / nor yt ca
not helpe to say that the counselle can not erre
by cause that Christ byd pray for his church y
her saythe shulde not fayle / for I am wote in
this / that though the generall counselle doo re
present the wholle vniuersalle church / neuer the
lesse in very dede there is not the very vniuer
salle church / but representation. For the vniuer
salle church stondeth in the electiō of alie faith
fulle men all faithfull men of y^e woulde make y^e
vniuersalle church / whose hed & spoule is Christ
Jesus & the pope is but the bycker of Christ &
not the very hed of the church this is y^e church
that can not erre. ec. Here it is open that the
counselle may erre / so that a pivate person ha
uynge scripturs for hym is to be harde a foie
the pope and also the counselle hauynge no scrip
tures for them / y^e haue also what is the very
true church which can not erre / whiche thinge
ca not be veryfyed of poure counselles for they
be meether woth out croute nor yet the hoie
church / but that they doo represent the church
as a legat representeth a kynges person but
of y^e followeth not that he is the kyng or hath
as muche power as the kyng / or y^e a boie y^e
kyng or y^e he may rule y^e kyng / this maye also
be proued by. S. Augustine what wordes be
these / those counsels y^e be gathered in churche p
since must woth out geue place to y^e auctorite of
the full

Augusti
119 de bep.
li. 1. c. 1.
contra do.
natillas

What the church is
the full counsellis which be gethered of all chryſt
tando/ and also those full counsellis oft times must
be a mended by the full counsellis that come af
ter/ yf any thyng be opened by any experience
that was a foie ſhyt/ and yf any thyng be know
en that was hyddyn. And this may be done
with out any ſhadow of ſuperſtitious pyde/
with out any hoſtyd arrogancye with out any
contempn of malice envye/ but with holy me
knes/ with holy peace/ and with chryſtened che
ryte. Here it is playne that youre full cou
sellis may be a mended and reformed/ the why
che thyngs neede not/ yf they coude not erre yee
and if they did not erre in dede. Moreover you
muſt nedes graunt that there is a rule where by
yours counsellis muſt be examyned/ and whe
re by ſentens muſt be geuyn whyche of youre
counsellis be trewe and which falſe/ by the wh
ych rule yf youre counsellis be not ordered/ they
muſt nedes erre and be falſe / and of the deupll
wherefore gather all youre counsellis too ge
ther and yet of them can you not make holy ch
urche/ But peradventure there may be many
in youre counsellis good and perſyte men and
of holy church/ But they and you to gether ma
ke not the vniuerſall holy church that can not
erre/ Neyther haue you any auctoryte ouer ho
ly church/ further than the holy ſcripture of
god/ But as ſone as you ſay ſake Chryſt and his
holy worde/ ſo ſone are you the congregacyon of
the deupll/ and theys and murderers / and yet
for all this there muſt nedes be an holy church
of chryſt in erthe that is neyther bounde to Je
ruſalem nor to Conſtantinopill/ nor yet to Rome
as though they were lyke vnto the Aſſe and p
ſoolle.

But now well

What the church is

fol. 12v.

But now myi there be objected / that oure Ma-
ster Christe commandeth / yf my brother offend me that I should complayne to ^{the} church / Now
is this church. that I haue set out spirituallie
no man knoweth hy; but God onely / he is also
scattered thowse out the world / wherefore how
can a man complayne to that church? I an-
wer oure master Christ bothe playnly speake of a
man that hath the wronge / the which must needs
be a particuler and a scien man / and therefore
lyke wyse he byddeth hym complayne not to
the vniuersalle church / but to the particuler
church. Now this particuler church / if she be of
god / and a true member of the vniuersalle chu-
rche / she wyl iudge ryghtwysly after Christes
wyse / and after the probacions brought a foie
hy / neuer the lesse omyt tymes comyth yt that
this particuler church doth fully and holly erre
and indgeth blyght / and excommunicateth
hym / that is blessed of god / as yt is open in you
reason is we / whose wordes be these / omyt ty-
mes be that ys cast out ys with in / and he that is
is with out ys kept with in. 12. There haue yow
playnlye that the particuler church may erre /
wherefore that church that can not erre is alle
only the vniuersalle church which is called the
communion and the felowshyppe of sayntes;
the whiche addicion was made by holy fathers
(for in Ciprianus tyme was there no mention of
yt) by alle phylphos to deriare the presumption
of scien men / and of scien congregacions /
renewed them selfe to be holy church. wherefore
my lordes se welles to lest the holys goste haue
pysphyd yow with this addicion / for yow haue
alle wayes made yowre selfe holy church / yee
and that with out any holynes. Now haue I

I declared

What the church is
declared vnto you / what is holy church / that is
the congregation of faithfull men throughout
all the world: and where by she is holpe / that
is / by Christes holynes and by churche bloude:
and also what is the cause that she can not erre /
by cause that she keepeth hyr selfe so fast to the
woorde of god / which is a p[er]fyt and a trewe ru-
le. Now must we declare by what signes and
tokens that we may knowe that in this place
is in that place there be certain members of this
holy church / for though she be in hyr selfe spiri-
tuall and cannot be p[er]fytly knowne / by our
exterior senses / yet neuer the lesse we may haue
certain tokens / of hyr spirituall p[re]senc / where
by we may reke[n] that in this place and in that
place be certeyn of hyr members. As by a na-
turall example / though the soule of man in hyr
selfe be spirituall and inuisible yet may we ha-
ue soer tokens of hyr p[re]senc / as hearyng mo-
tyunge / spekyng / sensyng / with suche other.
Wholyng / where the wo[r]d of god is trew-
ly and p[er]fytly preached with out the damna-
ble dreames of men / and where yt is wel of
heretys rescued / and also where we se good wo-
kes that doo openly agre with the doctrine of
the gospell these be good and soer tokens wher-
by that we may iudge / that there be some of
of holy church.

As to the fyrste / where as the gospell ys
trewly schewed yt must nedes lyght in some m[en]
hartis / as the prophete wyttneseth / my wo[r]de /
shal not retorne a gayne to me frustrate / but
yt shal doo all thyng that I wille / and yt shal
prosper / in those thynges / vnto the whiche I
byd send yt.

Also. S. Paule saith the faith cometh by hea-
ryng / and

ryng/and herynge cometh by the woide of god/ Rom. 2.
 and thertore yt is open in holpe scripture that
 whan Peter spake the woide of god & holpe Acta. 10.
 godd seile do vne on them alle. whertore yt ys o-
 pen that goddes woide can neuer be pperched in
 dayne/ but some men must nedes rescuee yt / ad
 there by be made of holy church / though that
 men doo not know them neyther by there na-
 mes nor yet by their faces/ for this woide is re-
 scued in to their hartes. The seconde token ys/
 that the rescuers of this woide doo worke well
 there after as. C. Paule declareth of his herars
 whan yob rescued of vs the woide where with
 god was pperched / yob rescued yt not as the
 woide of men/ but euen (as yt was in dede) the
 woide of god wherch worketh in yob that belie-
 ue. So that if men doo worke after the woide
 of god yt ys a good token that ther be men of
 the church / though that we (hypocryse ys so
 subtile and so secret) may be often times de-
 ceued by these vtward workes/ but neuerthe-
 les therre iudgeth well of all thynges & hath a
 good vtward shynne / and be not openly agens
 the woide of god/ but it is no isoperdye though
 therre be deffaued/ for he is open to alle isoper-
 dyes but faith is neuer deffaued. Now to oure
 purpose & where the woide of god is pperched
 armp/ yt is a good & a perpe token & there be
 some me of churles church/ this may be proued
 by ihusostannus wordes/ they & be in Judea let
 the fle vp in to & mountayns/ & is to say they
 & be in chypstendū/ let the geue the selfe to scrip-
 tures. whertore commander he & all chypstened
 men in that tyme shoulde fye vn to scriptures/
 for in that tyme in the which hereses haue o-
 pyned in to the church/ there ca be no trew pro-

1. Cor. 1.

What the church is
barren of christendom nor no nother refuge vn
to christen men willinge to know the verite off
faith/ but the scripturs of god. A foze by many
ways was p^rcheyued which was the church of
Christ/ and which was the congregacion of gen
tiles/ but now there is no nother way to know
vnto them that wylle knowe which is the very
trewe church of Christ/ but alonly by scripturs.
By woordes spelt was y^e church of christ knowe
whan the conuersacion of christen men/ oher
of alle or of many were holy/ the which holynes
had not the wykked men/ but now christen mē
be as chyllē or wyllē thā heretikes or gentles
p^r and greater continencie is founde amonge
them/ than amonge christen men. wherefoze he
that wylle knowe which is the very church of
christ/ how shall he know but by scripturs on-
ly/ wherefoze sure wyde consideringe that so
grett confusion of thynges shulde come in the
latter days/ therfoze commaundeth he that chri
sten mē which be in christendom willinge to re-
serue the stedfastenes of trewe faith shulde flye
vn to no nother thyng but vn to scripturs for
yf they haue respect vn to other thynges they
shalle be slandered and shall perishe/ not vn-
derstandyng which is the trewe church. &c.

These wordes nede no exposition they be
playne I nough they do also exclude all manner
of lernynge sayynge holy scripture / wherefoze
se how yow can with honeste saue power holy
lawes/ and defend them agēst Chylosom. He
recober of chyllosom complayne of the incontin-
ency that was in his days / how wolde he co-
mplayne if he now lyued and sawe the baudy
fornication that is in the church. Also he sen-
dith mē

What the church is Po. l. vii
dith men to scripture that wyl knowe the ho-
ly church/and not into the holy church for in
the church were heresies but not in scripture.

Also. S. Paule wittnesyth the same say- Ephe. 2.
yng/for as he sayth upon the foundaciō of the a-
postylls and prophetes/here haue you playnly
that the very trewe church is grounded yf and
foundyd of holy scripture/and therfore where
so euer that the woide of god is preached/that
is a good token that there be some men of chris-
tes church. But now as to the frutes and wor-
kes of this church/the dothe alonly fetch out
hys maner of lyuynge/and alle hys good wor-
kes out of the holy woide of god/and the sayn-
th not no dysmyse any other newe holynesse
or newe inuented workes that be not in scrip-
ture but the ys content with thyskes lernynge ad
beleueth/that chryst hath sufficiently taught hys
alle maner of good workes that be to y honou-
re of oure heuynly father. Therfore inuenteth
the no nother way to heuen but followeth chris-
te only/in sufferynge oppressions and persecu-
cions/blasphemynge and alle other thynges
that may be layd vnto hys/which as. S. Augu-
stine saithe the lerned of oure Master Chur-
che holy mother the church thow out alle
the woide scattered for and longen in hys trewe
hed Churist Iesus taught hath lerned not to fe-
re the contumelys of the crosse no yet of dethe
but more and more ys she strengthed not in re-
sistynge but in sufferynge. &c.

Now my lordes compare youre selfe to this
rule of. S. Augustine/and lett vs se how yow ca-
bynge youre selfe in to the church: or els to

What the church is.

2 Tim. 3. **1.** **2.** **3.** **4.** **5.** **6.** **7.** **8.** **9.** **10.** **11.** **12.** **13.** **14.** **15.** **16.** **17.** **18.** **19.** **20.** **21.** **22.** **23.** **24.** **25.** **26.** **27.** **28.** **29.** **30.** **31.** **32.** **33.** **34.** **35.** **36.** **37.** **38.** **39.** **40.** **41.** **42.** **43.** **44.** **45.** **46.** **47.** **48.** **49.** **50.** **51.** **52.** **53.** **54.** **55.** **56.** **57.** **58.** **59.** **60.** **61.** **62.** **63.** **64.** **65.** **66.** **67.** **68.** **69.** **70.** **71.** **72.** **73.** **74.** **75.** **76.** **77.** **78.** **79.** **80.** **81.** **82.** **83.** **84.** **85.** **86.** **87.** **88.** **89.** **90.** **91.** **92.** **93.** **94.** **95.** **96.** **97.** **98.** **99.** **100.** **101.** **102.** **103.** **104.** **105.** **106.** **107.** **108.** **109.** **110.** **111.** **112.** **113.** **114.** **115.** **116.** **117.** **118.** **119.** **120.** **121.** **122.** **123.** **124.** **125.** **126.** **127.** **128.** **129.** **130.** **131.** **132.** **133.** **134.** **135.** **136.** **137.** **138.** **139.** **140.** **141.** **142.** **143.** **144.** **145.** **146.** **147.** **148.** **149.** **150.** **151.** **152.** **153.** **154.** **155.** **156.** **157.** **158.** **159.** **160.** **161.** **162.** **163.** **164.** **165.** **166.** **167.** **168.** **169.** **170.** **171.** **172.** **173.** **174.** **175.** **176.** **177.** **178.** **179.** **180.** **181.** **182.** **183.** **184.** **185.** **186.** **187.** **188.** **189.** **190.** **191.** **192.** **193.** **194.** **195.** **196.** **197.** **198.** **199.** **200.** **201.** **202.** **203.** **204.** **205.** **206.** **207.** **208.** **209.** **210.** **211.** **212.** **213.** **214.** **215.** **216.** **217.** **218.** **219.** **220.** **221.** **222.** **223.** **224.** **225.** **226.** **227.** **228.** **229.** **230.** **231.** **232.** **233.** **234.** **235.** **236.** **237.** **238.** **239.** **240.** **241.** **242.** **243.** **244.** **245.** **246.** **247.** **248.** **249.** **250.** **251.** **252.** **253.** **254.** **255.** **256.** **257.** **258.** **259.** **260.** **261.** **262.** **263.** **264.** **265.** **266.** **267.** **268.** **269.** **270.** **271.** **272.** **273.** **274.** **275.** **276.** **277.** **278.** **279.** **280.** **281.** **282.** **283.** **284.** **285.** **286.** **287.** **288.** **289.** **290.** **291.** **292.** **293.** **294.** **295.** **296.** **297.** **298.** **299.** **300.** **301.** **302.** **303.** **304.** **305.** **306.** **307.** **308.** **309.** **310.** **311.** **312.** **313.** **314.** **315.** **316.** **317.** **318.** **319.** **320.** **321.** **322.** **323.** **324.** **325.** **326.** **327.** **328.** **329.** **330.** **331.** **332.** **333.** **334.** **335.** **336.** **337.** **338.** **339.** **340.** **341.** **342.** **343.** **344.** **345.** **346.** **347.** **348.** **349.** **350.** **351.** **352.** **353.** **354.** **355.** **356.** **357.** **358.** **359.** **360.** **361.** **362.** **363.** **364.** **365.** **366.** **367.** **368.** **369.** **370.** **371.** **372.** **373.** **374.** **375.** **376.** **377.** **378.** **379.** **380.** **381.** **382.** **383.** **384.** **385.** **386.** **387.** **388.** **389.** **390.** **391.** **392.** **393.** **394.** **395.** **396.** **397.** **398.** **399.** **400.** **401.** **402.** **403.** **404.** **405.** **406.** **407.** **408.** **409.** **410.** **411.** **412.** **413.** **414.** **415.** **416.** **417.** **418.** **419.** **420.** **421.** **422.** **423.** **424.** **425.** **426.** **427.** **428.** **429.** **430.** **431.** **432.** **433.** **434.** **435.** **436.** **437.** **438.** **439.** **440.** **441.** **442.** **443.** **444.** **445.** **446.** **447.** **448.** **449.** **450.** **451.** **452.** **453.** **454.** **455.** **456.** **457.** **458.** **459.** **460.** **461.** **462.** **463.** **464.** **465.** **466.** **467.** **468.** **469.** **470.** **471.** **472.** **473.** **474.** **475.** **476.** **477.** **478.** **479.** **480.** **481.** **482.** **483.** **484.** **485.** **486.** **487.** **488.** **489.** **490.** **491.** **492.** **493.** **494.** **495.** **496.** **497.** **498.** **499.** **500.** **501.** **502.** **503.** **504.** **505.** **506.** **507.** **508.** **509.** **510.** **511.** **512.** **513.** **514.** **515.** **516.** **517.** **518.** **519.** **520.** **521.** **522.** **523.** **524.** **525.** **526.** **527.** **528.** **529.** **530.** **531.** **532.** **533.** **534.** **535.** **536.** **537.** **538.** **539.** **540.** **541.** **542.** **543.** **544.** **545.** **546.** **547.** **548.** **549.** **550.** **551.** **552.** **553.** **554.** **555.** **556.** **557.** **558.** **559.** **560.** **561.** **562.** **563.** **564.** **565.** **566.** **567.** **568.** **569.** **570.** **571.** **572.** **573.** **574.** **575.** **576.** **577.** **578.** **579.** **580.** **581.** **582.** **583.** **584.** **585.** **586.** **587.** **588.** **589.** **590.** **591.** **592.** **593.** **594.** **595.** **596.** **597.** **598.** **599.** **600.** **601.** **602.** **603.** **604.** **605.** **606.** **607.** **608.** **609.** **610.** **611.** **612.** **613.** **614.** **615.** **616.** **617.** **618.** **619.** **620.** **621.** **622.** **623.** **624.** **625.** **626.** **627.** **628.** **629.** **630.** **631.** **632.** **633.** **634.** **635.** **636.** **637.** **638.** **639.** **640.** **641.** **642.** **643.** **644.** **645.** **646.** **647.** **648.** **649.** **650.** **651.** **652.** **653.** **654.** **655.** **656.** **657.** **658.** **659.** **660.** **661.** **662.** **663.** **664.** **665.** **666.** **667.** **668.** **669.** **670.** **671.** **672.** **673.** **674.** **675.** **676.** **677.** **678.** **679.** **680.** **681.** **682.** **683.** **684.** **685.** **686.** **687.** **688.** **689.** **690.** **691.** **692.** **693.** **694.** **695.** **696.** **697.** **698.** **699.** **700.** **701.** **702.** **703.** **704.** **705.** **706.** **707.** **708.** **709.** **710.** **711.** **712.** **713.** **714.** **715.** **716.** **717.** **718.** **719.** **720.** **721.** **722.** **723.** **724.** **725.** **726.** **727.** **728.** **729.** **730.** **731.** **732.** **733.** **734.** **735.** **736.** **737.** **738.** **739.** **740.** **741.** **742.** **743.** **744.** **745.** **746.** **747.** **748.** **749.** **750.** **751.** **752.** **753.** **754.** **755.** **756.** **757.** **758.** **759.** **760.** **761.** **762.** **763.** **764.** **765.** **766.** **767.** **768.** **769.** **770.** **771.** **772.** **773.** **774.** **775.** **776.** **777.** **778.** **779.** **780.** **781.** **782.** **783.** **784.** **785.** **786.** **787.** **788.** **789.** **790.** **791.** **792.** **793.** **794.** **795.** **796.** **797.** **798.** **799.** **800.** **801.** **802.** **803.** **804.** **805.** **806.** **807.** **808.** **809.** **810.** **811.** **812.** **813.** **814.** **815.** **816.** **817.** **818.** **819.** **820.** **821.** **822.** **823.** **824.** **825.** **826.** **827.** **828.** **829.** **830.** **831.** **832.** **833.** **834.** **835.** **836.** **837.** **838.** **839.** **840.** **841.** **842.** **843.** **844.** **845.** **846.** **847.** **848.** **849.** **850.** **851.** **852.** **853.** **854.** **855.** **856.** **857.** **858.** **859.** **860.** **861.** **862.** **863.** **864.** **865.** **866.** **867.** **868.** **869.** **870.** **871.** **872.** **873.** **874.** **875.** **876.** **877.** **878.** **879.** **880.** **881.** **882.** **883.** **884.** **885.** **886.** **887.** **888.** **889.** **890.** **891.** **892.** **893.** **894.** **895.** **896.** **897.** **898.** **899.** **900.** **901.** **902.** **903.** **904.** **905.** **906.** **907.** **908.** **909.** **910.** **911.** **912.** **913.** **914.** **915.** **916.** **917.** **918.** **919.** **920.** **921.** **922.** **923.** **924.** **925.** **926.** **927.** **928.** **929.** **930.** **931.** **932.** **933.** **934.** **935.** **936.** **937.** **938.** **939.** **940.** **941.** **942.** **943.** **944.** **945.** **946.** **947.** **948.** **949.** **950.** **951.** **952.** **953.** **954.** **955.** **956.** **957.** **958.** **959.** **960.** **961.** **962.** **963.** **964.** **965.** **966.** **967.** **968.** **969.** **970.** **971.** **972.** **973.** **974.** **975.** **976.** **977.** **978.** **979.** **980.** **981.** **982.** **983.** **984.** **985.** **986.** **987.** **988.** **989.** **990.** **991.** **992.** **993.** **994.** **995.** **996.** **997.** **998.** **999.** **1000.**

What the church is Po. lxxix
no whangeth she / on the dignite of hye fel-
lyship the which was consecrated by the thiet
myrges of persecuters / she causeth prestes to
swe that was in cressed by the challenge away
of prestes / she gloveth that she is loued of the
world / the which could neuer be churche except
the world dyd hate hye. &c.

How thinke you my lordes / doo not you
alle these thynges / that be layd to the Arians
charge / youe a lone frendes / ye youe a lone co-
sciens must nedes accuse you of alle these thyng-
ges / and yett will you be called churche children
I lay nothyng to you / but p holpe doctours
lay vn to you.

But lett be se what. St. Bernarde saith on
you / they call them selis the mynisters of churche
but they serue Antichurche / they goo gorgeously
arrayed of oure lordes goodes / vn to whom
they geue none honoure / and of these goodes
somethe the harlottes deckyng that thou seest
daylye / the gam: players dyngyngs / and kyn-
ges apattell / of this cometh goulde in their
byddelles / in their sadylles / and in their spures
so that their spurs be byghter than the aule-
tres of this cometh their plentuous wyne pie-
ces and their fülle sellers / bolkyng from this
vnto that of this cometh their tonnes of swe-
te wyne / of this be their bagges so fylled for
suche charges as these be / will they be rulers
of the churche / as deayns / arch deayns / bys-
hops / and arch bishops. &c.

Bernardus
sup can. c.

13

What the church is.

My lordes I had thought / to have adden
cardinales and legates abbottes and priors /
to have made the company more holly / but I
durste not. How thinke you / of whome dothe
he speake whane he saith bishops and archbis-
shops / what holynes dothe he repent / whane
he speake of gorgias atape / of harlottes be-
kyng / of game players dysgelyng / of goulden
spurs / laddylles and byddylles & yf there were
an. C. that dyd blyve more than you yet must
you nedes graunt & he spekyth of you / he pas-
syth me sope in condemnynge of youre holly or-
namentes / for he calleth you the seruantes of
Antichrist / and youre holly ornamentes harlot-
tes deckynge and game players dysgelyng /
he saith that you are neyther the church nor of
the church / but the seruantes of Antichrist / how
thinke you by. S. Barnarde yt is tyme to con-
demne hym / for he speaketh agens holly church
and all by holly ornamentes / this daie I wol
saye / that yf the beste christen man with in
the royaume shulde preache these wordes
of. S. Barnarde you wolde not syke
to condeme him for an heretike / but
you were wont to call hym swett
Barnarde / but my thinketh &
he ys soure I nough in this
thyng / wherefore dispute
the matter wyth hym &
you may come in to
the church / and
not wyth me.

finis. A

What the keyes of the chur
che are and to whome
they be geuyn.



To declare this matter our con
le men haue wrapped them sel
fe in such dotes that they ne
er neuer abyll to come out of
them/ nor yet to satisfye them
selues nor no good Churche
mans consciens: for alle that
they wyte ys but dreyns off
their awne inbracion / and as paule calyeth
them the doctryns of the deuille agens the holy
word of god / & wungenge ad wiespung y blessed
word of god to ther purpose / alonly consyderin
ge how they myght by right or by wronge stab
lisse the auctorite of miserable men / not consy
deringe the intent of the holy gost which inten
ded nothynge els in alle places of scriptur / but
to open vs to be churche / ad the losynge fro oure
synne by him onle. The which thyngs oure dre
yners / and inuenters of alle subtille lyes byd ne
uer perseue / nor neuer sought for / but by dyspy
senge the holy word of god / and styphlyng so
fast to their awne corrupted reasons / byd they
faulle in to innumerable herespes by sentences
and contencions / and brawlinges of wordis / ad
scolding lyke harlotres / so that none of them
coude agre with a nother. wherefore that sayn
ge of the holy prophete may wel be verifed
of them.

Isa. 80.

My people haue not hard my voyce and I
will haue taken no hede vnto me / and there
fore haue I let them passe after the desires of
their awne hertes / and therefore they shall sola
we theyr

And to whome they be given For let
we their auncient traditions / thys is alwayes þe sone
of geate of God / whane we wil not beleue and
refuse alonys his word / than dothe he lett vs
passe / so þe we cane do nothings but erre. For
with ffoodinge we are so blyndyd that we thynke
he darthys lyyght / and erreours verrye

This is oppynly prouyd / by alle oure greet
Markely scolmen / and that yt may be oppyn
to alle men / I wille recyte what they lerne of þe
keyes Duns and all his scolars saie that these
keyes be nothyng els but an auctorite geuyn
to ppytes where by they geue sentence / that he
my must be openyd to this man and schyt vn
to the other / so that heuyn is openyd and schyt
at the sentence of the ppyt / This is his leynyn-
ge / who coude haue entered suche a doctryne /
but the deuille hym seife / who cane speke agret
ter herely than this ps / who cane speke more o-
ppynly agens chryst and hys holy scripture / If
the auctorite of the ppyt be the keyes of heuyn /
and cane oppyn and schyt the heuyn / than nedeth
no nother thyng to oure saluacyon / but the
auctorite of the ppyt / than can no man be
sauyd with out the auctorite of the ppyt / than
cane there no ppytes be damned / For they ha-
ue the keyes of heuyn / I thynke they wille not
be so mad : as by their auctorite to schyt them
seife with the deuille. Wherely what nedeth haue
we of chryst and of hys holy worde / For the au-
torite of the ppyt is the keye of heuyn / but let
me bying thayr auncient wordes that the matter
may be playner

The keye in thys putpote is takyn after þe
symplytude of a materiall keye which is þe next
instrumēt to schyt a to oppyn a doore by where by
worne. 2

Dist. 4.
sent. di. 18

Richo. de

dist. 11.

Hiero in
93 .c. 16.

What the keyes of þe church are
we enter in to the howle. So lyke wyse the aucto-
ryte to geue sentence that heuyn must be open-
nyd vnto this man / is called the keyes. &c. To
vise many wordis in refellynge this damnable
opinio þt nedeth not / But agest them all / I will
set the auctoryte of Saynt Hierom whose wordis
be these / I shall geue the the keyes of heuyn
in this place / the Byschops and the pypis not
vnderstondyng haue vsurp'd vnto them som
what of the pharisyis pryde / so that they thynke
þ they maye condemne innocents / and loose
them that be gylty / what a foie god not the sen-
tence of the pypis but the lyffe of the gyltye is re-
garded. &c. Here you haue playnly þ þ sentens of
the pypis is not lokyd on / nor abyll to loose a sin-
ner a foie god / Marke also that Saynt Hierom
saith you vnderstod not this place. Whosouer
I wold know of you all / where you can byrge
me one examppill in scripture / that the sentence
of a pypis hath loosyd a synner / or bound a ryght-
wyse man / and yf it can not do this / than is the-
re a nother thyng a boue the sentence of a pypis
furthermore y your auctoryte shuld be þ keyes
of heuyn / it is agest reason and agest your
awne lernyng / for duns and also lpra of this sa-
me tette / Quodcuq ligaueris / do playnly decla-
re / y your key of auctoryte may erre / How if
it may erre / than is yt not the right key to the
locke of heuyn / for the right key can neuer erre
in hys awne locke / wherefore at the most yow
can make it but a pick clothe whiche belougeth
to robbers and theuys only. No coner if this
were the key / than shulde we neuer be in suerte
whether heuyn were opened or not. First we ha-
ue no promysse nor no worde of god / made vnto
to this key / And agayne we can not know whā
it openeth he:

And to whom they be geuyn. For it
it openeth heuyn and wohan not, for it may erre
after youre awne doctors and yf it chauce for
to erre than are not heuyn gats openyd. So y
be this means we shall be all ways in doute/
together we by lollyd from oure synne or not.
Wherfor we must fike out a nother key that is
the very trewe key to the locke the whiche can
not erre/ of the whiche we shall be in suerte and
wythout all doute. But ere we declare what
this key is/ we wyll first shewe the nature and
the propertye of this key.

Saynt Augustine saith That must be called Aug. lers
a key where by the hardnes of oure hartis are 2. de sanc.
openyd vn to trauthe/ and where by the secret-
tes of myndes are made manifest. A key yf ys
(saith he) the whiche dothe bothe oppn the con-
scyens to the knowlege of synne/ and also inclu-
dyng grace/ vn to the holsonnes of the euerlast-
yng mystery. &c. This is the diffynition of this
keye that we speke of after Saynt Augustine/
Now compare youre power vn to this diffini-
cion/ and see how they do agree. First what can
yours power doo (which you call youre key) to
remoue a way the hardnes of the harte/ and to
brynge in sayther Agape what can youre key
Iudge of the secrettes of mans mynde. Third
ly what can youre power doo to mans consciens
to make hym to knowlege his sinne yee where
by do yow know youre awne synne & by youre
power: thā haue all pusshis a like knowlege. yf
makke what grace dothe youre power include
in hym: y may brynge vs to euerlastyng Joye.
where fore you see y this diffynicion agreeth
as well with youre keye/ as I haue and these.
There fore must we seke a nother keye/ y
haue all these propertyes. This ys nothynge
else but the

That the keyes of the church are
 elys; but the holy worde of god / whereby that
 we receiue faith in to oure hartis as . **Rom. 10.**
 faith is by heyringe and heyringe is by þ
 wordes of god / ad for this cause þ holy prophete
Psal. 118. callith it a lantern saynge. **By** worde is a
 lantern vn to my fette / and yt ys light vn to my
3b form pathys. **By** this worde do we receiue lyfte as þ
 prophete saythe. **By** sprache shall quickyn me
 also the secretys of oure hartys be opened by
 this worde as. **Saynt paul** declarith saynge
 if there come one that both not beleue / he ys re
1. Cor. 14. veynd by the word of all men and the secretis
 of his harte are openyd / **By** this worde also is
 declared vn to be grace and euertlastyng lyfte
2. Cor. 1. as. **S. paul** sayth chryst hath put a wage vnto
 hathe brought lyfte and immortallite vn to light
 thow the gospel / **By** this is þ thyng only whe
 re by þ oure consciens is loosed and made fre fro
 synne. **Therfore** saith the holy prophete there is
 muche peasse vn to them that loue the lawe of
Psal. 118. god / ad there is no sclander vnto them / muche
 peasse ys nothyng ellis but remissio of synnes /
 yt is þ with out any doute / for he þ is loosed by
 þ word of god / that is / he that hath þ open wo
 de of god for him þ his synne be for geuen him
 he ca not be sclanderd / þ is / there is nothyng
 can make him to doute / but though heuen & hell
 lyfte ad derth do threten him / he is not offendid
 he ys not sclanderd / but by othe fast and know
 wythe suerly that all these thyngys must pery
 she / but the worde of god biderth for euer / **Ad** be
 refore this ys the very keye that Judgeth the
 thoughtis & intentis of þ harte / as. **S. paul**
1. Cor. 4. saythe. **By** this haue we also þ very knowlege
 of oure synne as. **S. paul** declarith to þ **Rom.**
Roma. 3. mainte / bi this is also declared vnto be grace /
 also remissio

And to whom they be given. **Folius**
also remission of our sinnes yt we buye yt.
Wherfore this must needs be the very keyes
keys as yow may see evidently thowke our
all scripture and not yowr doctryne and crayed
power; for there ys no suche thyng: nor yet can
be in man, that can loose the soule of man from
hys synne. Wherfore; it ys damnable and de-
uyls kerynge and commyth of the presumption
wyth of man to lerne that man hath a power
in hym; by the which power mans soule is be-
und or loosed from synne; But this is all that
man hath; he ys a minister / and a dispensary;
of the heavenly word of god; for whose sake ou-
re synnes be remytted when he bringe yt / and
oure synnes be retayned when we do byspye
yt. Therefore the blessed word of god ys the be-
st keye and in that ys all the might and power
to loose our synnes; and man ys but a mynister
and a servant vnto this word. this may be
proued / by our S after Chrystes wordys whe-
re he saythe. Go yowr way in to all the wo-
rld; and preche the gospell vnto all creatours;
he that dothe beleue and ys baptysed shal be sa-
ued; but he that dothe not beleue shal be danyd.
Here maye yow playnly see / That the apo-
stles be but mynisters & seruantes & haue no
power but only ministracyō. The keyes & they
haue where bi they must lose me & bind is & very
word of god & therfore sayth our S. churche he
p beleueth shal be saued; he & doth not beleue shal
be danyd. By this word did & holy apostles deca-
re grace thowke churche; aduertyng me to lett all
their hope of saluacio in churche only; by this wo-
rd did they lerne me to knowlege their synne; ad
to seeke for grace & ful & whol so hope remission &

Matt 16

Actu. 2

Matth. 10.

What the keyes of the church are
forgiveness of their synnes bi christ only. Spoken
in by their keyes is openyd all goodnes if they
be rescued. And all goodnes is shert from vs yf
we rescue them not. Now where this keye ys
rescued by faithe there is all thyngis losyd / y
is / alle synnes be forgeyn / and the consyens
is made fre. And where it commythe not in noz
is not rescued by faithe / there alle thyngis be
shut and bound. Of this maner dyd the holy a-
postles bynde ad loose whane they preched this
holy worde of god vn to the people. As we ha-
ue an oppyn example of. S. Petter / that prechyd
this holy worde / and at his preaching y herers
were prayd in their hartis / and askyd petter
what they might do and he answered them re-
pent and be baptysyd euerie one of you in y na-
me of Iesus for remission of youre synnes ad
you shall receiue the gifte of the holy gost / whe-
re fore as many as rescued his worde were bap-
tysyd. Here haue you playnly / y very trewe ma-
ner of losing from synnes / as the holy apostles
vled yt / that is whane the people beluyd the
word y they preched / and they declared how the-
eir synnes were remitted for christes sake / not
throug any power that they had / for they were but
ministers. But the very power was in the wo-
rde of god where by they were deliuerd from
their synnes. This is wel prouyd bi our master
christes worde where he saythe vn to them / god
and petyche saynge / What the kyngdō of heuyn
is at hand / what is this the kyngdom of heuyn
not any power that is in man / But remission
of synnes shall be geuyn to them y resceue you
re word / and not that resceue either poure po-
wer or youre parsons and therefore followeth
yt. In what house you enter / say first peace be
with

And to whom they be geyn Fol. lxxiiij
with you/ and if the house be worthy/ your pe-
ce shall come a pone the same/ that is to say if
they reserue your woide ad beleue it/ thane shall
be your pece/ that is the pece of the gospell
le which you bypge with you/ shall geue the
quietnes of consyens and lode them from alle
synne. But if the house be not worthy/ your pe-
ce shall returne to you agayn/ who so euer
shall not reserue you nor wille here your pre-
chyng when you departe out of that house
shake of the duste from your fette/ I say vnto
you it shall be easer for Sodoma and Gomo-
ra in the day of Judgement than for that Cytye/
what is this your pece/ shall returne a gayne/
no thyng els but that they shall not be perta-
kers thereof but shall remayne bound in their
synne/ And why/ because they reserue not your
person/ your power naye trewly/ but because
they here not your preaching/ It is not to be
douted/ but that many men/ by hearyng the apo-
stles preachinge the woide of god/ were lolyd
from their syns and yet neuer spake with the a-
postles. Wherfore the reseruyng of the woide/
and not of the apostille loseth vs from our
synnes/ & for the cause the apostille did declare by
their departyng from them the woide not bele-
ue the woide/ that they remayned still in their
synnes/ for as St. Marke sayth/ your deper-
tyng shall be a testimony agaynst them/ that
is to saye a tokyne of their condemnatio. We
haue also an oppyn practyse of St. Paule how
he byd bynde them that byd not reserue his pre-
chyng to whome he sayth these wordes/ your
blood a pone your bodies I wille departe from
hens in clemens vnto the gentiles.

Nowe haue you playnly how the holy apo-

A

stille

Mar. 6.

Acto. 18.

Jona. 20.

Luc. 24.

Luc. 24.

Acto. 17.

What the keyes of the church are
stille dyd bynde and losse/ and with what keye
they dyd it that is by prycheinge of the holy wo-
de of god/ And by cause this thyng shoulde be
done with out any error/ and that no man shul-
de doute in yt/ he gaue them the holy goste
saynge these wordes/ whose synnes yow do for-
geue shalle be forgeuyn and whose synnes yow
do retayne shalle be retayned To these wordes
addyth **S. Luke** Thane opened he their wytte
y they myght onderstode y scripture/ so y where
S. Joan saythe he gaue them the holy gost **Luke**
he sayth/ he opened there wytte to understonde
scripture/ yt foloweth in **Luke** Thus ad Thus
is it writtyn that **Christ** must suffer deathe and
ryse a gayne the thyrde day and that repentance
ce/ and remission of synnes shoulde be pryched
in hys name among alle nacions. Some wyl-
le **S. Joan** saye/ whose synnes yow do losse
shalle be losid y. That sayth **Luke** in these wo-
des remission of synnes must be preched in his na-
me So y whose synnes yow do losse shalle be
losed is nothyng els but that yow must pryche
remission of synnes in my name/ and as many
as resceue this worde yow shalle losse them by
this worde as as many as do not resceue it yow
shalle bynde them by that same word/ That
this is the sentence of these .ij. places it is oppn
by that that they speke alle of one story and of
that thyng that was done alle in one daye/
this doth also **S. paul** proue wel where he re-
citeth y wordes of **Luke** saynge/ **Christ** must ne-
ces suffer and ryse a gayne from deathe ad this
Jesus is **christ**/ here is it playne y **S. Paul** lo-
yd me from their synnes by prycheinge remission
on thorow **christ** so that yow haue opynly here
the practis of the holy apostles howe they
bynde

And to whom they be geuyn following
bynd and losse bi pteynge the woide of gode.
They byd bynt with the woide whane it was
not beleued. They byd losse by the woide whane
it was beleued. Thus byd they by one woide
be pteyn bothe saluacion and damnacion but
by to dyuers men. This vertue of the woide do
the h. paule declare in these wordes. We are by 1. Corin. 1
to god the swete sauoure of chust bothe a mon
ge them that are sayd/and also amonge them
whych perishe. To the one parte are we h. sa
uoure of dethe by to dethe/by to the other par
te are we the sauours of lyfe by to lyfe. What
is this sauoure nothyng els but h. gospel why
che is by to one sauoure of lyfe that is nothyng
els but lossinge and remysio of synnes And
by to the other it is the sauoure of dethe by to
dethe that is occasion of byndynge & retaynyng
in synne. This dothe paule also declare in a no
ther place. The pteynge of the crosse is to 1. Corin. 1
them that perishe toliuence. but by to us why
che are sayd it is the power of god/what is h.
power of god nothyng els but remysion and
losynge from oure synnes. What is toliuence
nothyng els but they dyspse the gospel and re
lyn it of no value and of no power/wherefore
they remayne bound in their synne. Thus is it
declaryd that one woide of god worketh in dy
uers men dyuers operations in h. one pt worki
th lyfe that is remission of synnes/in the other
worketh it dethe and is takyn for folysenes/
that is it declaryth them bound and retay
nyd in their damnable synnes and yet in hym
selfe he is of one goodnes & of one nature but
h. dyuersite cometh/of the that he h. referers.
This may be prouyd by a naturall crāple/ the
dewes of heuyn comyngh downe indifferently

Heb. 6.

What the keyes of the church are
a pome alle gräte/but in þe one it bringeth forth
good cornes & swete frutes And in þe other it bringeth
forth foule nettles & bristles/that be nothing
worth but to the spere/Thys example haue þou
in the psalme to the hebrues for this same pur-
posse/þe wyse by one woide do the holy spou-
se and churche mynisters losse and bynde/but
this do they not by charmeþunge coþungeþunge
þuglyþunge and whyþlyþunge absolucions as þou
doe/But by prechþunge the holy woide of God
whyche whane it is beleued dothe quene and
losse oþre consens from alle synne/and offereth
it vs thow churche only/But whā it is not bele-
ued thā doth þe bynde vs & retayne vs in synne
So that thys holy woide is the very trewe ke-
y of heuyn/for by þe heuyn is openyd and
shett.

Chriso. in

Mat. c. 15.

De Doctr.

christi. li. 1

c. 15. et. 18.

Thys dothe Chrysostom welliche proue in the
se wordes/The key is the woide and the know-
ledge of scriptures/where by the gatte of he-
uyn is openyd vnto men &c. S. Augustine do-
the also wryte the same sayng These keyes
hathe þe geuyn to the churche/that what she
byndeth in erthe shalle be bound in heuyn/and
what she lospeth in erthe shalle be lousyd in he-
uyn/That is to say/who so ever doth he not be-
leue that þys synne be forgyuen hym in the
churche/ther he not forgyuen hym/But he that
dothe beleue/and aberte hym selfe from þys
synne being with in þe churche by that same
saythe and amendment is he made holle &c. Wers
haue þou oppynly that by beleuynge the woide
of god oure synnes be losyd/and by vnbelueþe
we bound in oure synnes/but now must we see
the to who these keyes be geuyn They may not
alonge

And to whom they be geuen **fol. lxxv.**
allonly begeuen to Peter / for than Paule/and
the two sonnes of thunder had the not for they Augustin
may not be geuen to one more than to y other in Ioan
for Christ was indifferent and they were al his **Trac. 124**
apostyllis ad their confessyon was all one/ wher
fore no dout but these keyes were geue vn to al
Christes apostyllis vn to the wholl church / as
Seynt Augustyn dothe declare openly vppon
Iohan. This may be also proued by the wordis **24. q. 1.**
of poure auncient law whiche be these/ p^r peter ha- **Quodcu**
ue power alonly to bynd and to losse than doth **93**
it not the church/ but if this be done in y church
than did peter when he receiued the keyes/
signifie holy church. etc. Here haue you openly
y peter had not alonly the keyes/ but he receiued
them in the name of the church wherfore they
be longe to all christen mē. This dothe Augustin
well proue in these wordis. Tu es petr⁹. etc. **Augustines**
Thes wordes were spake vn to peter/ vn to all **Sup. 19.**
apostilles vn to all manner of perfyte faithfull mē **ho. 1.**
for all they are petr⁹ ad in all the is byldyd the
church of christ/ and agēst none of them cā the
gates of h-ll preuayll. Dost thou. rekkyne y the
keyes of heuyn were allonly geuen to peter/ ad
that no nother christ man dyd receiue the. etc.
Here is it clearly y all christen men be peter &
all they haue receiued the keyes of heuyn ad hel
can not preuayll agēst the. S. August. doth also
testifie the same in thes wordis/ wherfore the
church/ which is foundid & groundid in christ/ of **Sup. 30.**
him hath receiuyd in peter p^r keyes of heuē/ y ys/ **Trac. 124**
to say power to bynd & losse. etc. Thus is it play **c. 21.**
ne y these keyes are geue to the wholl church
of christ for hyr faith/ and they be the comen tre
sure of y church & belonge no more to one man
thā to another/ but because y al mē cā not vse the
k ; se keyes

What the keyes of the church are
Is keyes alle to gether / for that wolde make a
confusion / therfore dothe the church that is y
congregation of saythefulle men commytte the
ministracion of these keyes / that is of the pre-
chyng the worde of god / vn to certyn men who
me they thynke moost abyll and best lernyd in
the worde of god the whyche men thus choosyn
be but ministers of the common treasure / and
no lordis ouer it / for the church may depose
them / that is she may take a way the oppn ad
the common mynistracion y she commytted
vn to them / if they vse it not welle / and than
they be but as other chrissten men hauryng no
common offyce nor mynistracion in the church
wherefore they may neyther preche / nor
yet mynister sacramentis oppnly but as other
chrissten men may do pryncipally / in their aynne
houys / or in other places where men be gethe-
red whyche loue here of christ / there I say be-
the they and alle other chrissten men / may speke
and lerne chrystes worde / and declare it after
the gyfte that is geuyn vn to them of god / and
they that do beleue this worde thus prechyd by
chrissten men / be by the power of the keyes lo-
syd from their synne and bound if they beleue
not. For al the church and euerie parte of the
church haue power to execute these keyes / al-
1. Cor. 14. lonly that the oppn order be not broken. These
dothe S. pauls declare saynge / yos may alle in-
terpretate scriptures but se that alle thyngis be
done after an order / Howe to kepe an order
that nothyng shulde be done after a confuse
maner / therefore the church assigneth certyn me-
to be the oppn ad the comune mynisters of this
treasure the whyche be but allonly mynisters /
no lordes / And of this comune treasure ad not of
this pryncipalle treasure as S. pauls saythe / let a

And to whom they be given *fol. lxxv*
 man so rekyne vs as the mynysters of churche / *1. Co. 4*
 dispensators of the mynistry of god / Also in a *Item .3.*
 nother place / what is pauls what is appollis
 but mynysters by whome yow haue beleue /
 Also *S. Peter* youre priedicessor commandeth *1. Pet. 5.*
 yow / & yow shulde not exerceyse any dominion
 ouer yow cōgregatiō but geue example to yow flocke
 Be not these playne scripturs how yow be no
 lordys but mynysters of Churche treasure / & yow
 leue yow ministratiō & vsurpe auctorite. *S. Peter*
 whose successors you beste youre selues to be /
 commandeth yow & yow shuld vse no dominion
 ouer yow cōgregatiō why do yow not succede him
 in this thing yow shuld be alonely but mynisters
 & keyeberers of these keys / as *Chrysostom* pro-
 ueth in these wordes / yow keyeberrars are prestes *In. 23. c.*
 vnto whome is comitted yow worde to teache &
 to interpretate scripturs. &c. Here yow not how
 yow be but keyeberrars & teachers of yow worde
 of god. This doth *S. Ambrose* wyne in these
 wordes / synnes be forgeue by the worde of god *li. de Cain*
 whose interpretar is the deken. &c. Marke that *et abell*
 synnes be forgeue by yow worde of god of yow which
 yow be but interpretars. where is now I pray
 yow youre lordly power / which you call yow keyes
 of heuē / is not scripture & yow practys of yow appo-
 stles & the expositiō of holy doctours openly agēst
 yow wille yow vsurpe a thyng / & is cōteary to
 all these. I pray yow where fynde yow in all ho-
 ly scripture but one yow Peter & Paule did also
 le after yow maner of youre keyes. And yet no dou-
 te but they had yow keyes yee & also did vse them
 wherefore it is to me greet meruell of whome
 yow haue lerned youre vsage / & where yow ha-
 ue gotten suche keyes. It maketh no maister to
 me though yow crye as you are wonte. fathers
 fathers / Counsels / Counsels / the church / the

What the keyes of the church are
church. For yt will not helpe you/ you see open-
ly/ that I haue the holy worde of god/ and our
Master Christ/ which is elder than our fathers
I haue also the partys of y^e holy apostillis that
vnderstande this thyng better than all youre
counsellis. But let vs graunte y^e you haue fathers
and counsellis for you. What ys the next way
to dysseue the church of god / By whome can
Christen men be dysseued / but by suche men as
be of auctorite/ and dignite of the worlde. This
you know that men can not be dysseued by boy-
les/ no/ by calays/ but yt must be by men and not
by folyshe men (for who wyll regarde foolcs)
but by them that berckhened of wisdom and of
reputacyon in the worlde/ And not by one wyse
man/ for a nother wyse mā may be of as good
reputacyon and wisdom as he / but yt must be
by many/ or ellis it can haue no shyne nor col-
oure of excellency/ per and by suche a multitude
y^e reason can not suspect/ so y^e there ys neuer so
great danger vnto y^e church of god / as v^e haue
all these thyngis come to gether / and therefore
sayth y^e holy prophete/ Blessed is y^e mā y^e follo-
weth not y^e counsellis of wykyd mē / you know
y^e counsellis can be no smal thyng/ no/ no folyshe
thyng. For the wykyd men them selve too rek-
ken yt for no smalle thyng but for the grettest
thyng/ and the worst thyng / and the strongest
that they can thynke or deuise/ and noo doute
but it hath a fayne reason and a fayne all the worlde
a grett apparens of no small wisdom/ and is so
stronge y^e euery mā is cōpelled to relesue it/ per
also those mē haue auctorite/ for as y^e prophete
saith they syt in y^e cheyre/ the which doth bo-
th signify gret lernynge/ also gret auctorite /
And yet sayth y^e prophete that blissid is he that
followeth

And to whom they be geuen fol. lxxviij
followeth not their counsellis nor listeth in their
chayre. Now if these thingis coulde be iudged
by some reason or ellis they seemed so euyl that
all þe world coulde iudge the what nede the ho
ly gost to make so muche a doo or to wyte soo
stronglye agens them. ye ad to saye that blessed
ys he that herys them not / where fore he must
nedys looke of suche myschance and of suche fal
schod / ad of suche errors as haue all those thin
gis for them that you bypunge of pou. That is fa
therhod / wyldō / lernynge / Auctonte / Multitu
de / and long custome / The which thingis be able
to peruertere any mā be he neuer so wyse or ne
uer so holy yf he styck not fast to þe word of god
only / and therfore saythe þe prophete blessed ys
he whose wyll ad meditation is nyght ad day
(þe is continually) in the law of god / An to the
which if all youre counsellis / All youre fathers /
All youre custōs / breuely all þe you thingis for you
be cōpared / thā that is to saye whether it be trew ad
of god or not / for of the scife they haue no truth /
but be mactiōs of corruptid reson / persualiōs
of the deuell to peruertere the holy church of god.

But my lordes lett vs go to reson / Tell me
by youre honour is it resonable þe the holy chu
rche of god / redeemed with chustes precious blo
od / ad afolpyd by him from all her synnes shulde
be now bound vn to you ad to youre absoluc
on. ad þe shuld not be relepyd / but thowwe
poure power. sayng þe you be but ministers ad
seruaūtis orderyed of Christ vn to her profyte
ad not to youre honour. This will I declare
by an example.

But this casse þe there be a prisoner bound
de fast in chens over the whiche you haue the
custody and the keepynge after the kyngys com

mandement

What the heres of the church art.
mandemēt/ now the kyngys grace saithe vn to
you losse me that fellow/ & lett hym go fre out
of pryson vnder this cōdiciō y he shall promise
to serue no pynce but me only / what wyl you
louse him or not / Can you or dare you kepe him
lenger if you wolde / Or can you compell hym to
make any other cōposicion with you / thā alon-
ly to serue y kyng / yf you wolde kepe him len-
ger in pryson byd you not rñe in the kyngys
displeasure / & if he did promise you any other cō-
posicion were he bound ther to / Nay doubtles.
Howeuer in losinge of hym / what thyng doo
you by youre aucto:pte / yf what thinge do you
at all but that you are mynisters vn to the kyn-
gis cōmandemēt ad a seruāt to the poure fello-
we. The ministracion ad seruyce ys yours.
But the auctoute is the kyngis of the whyche
you haue neuer a crumme.

Take an other exāple / yf it wolde plesse the
kingis grace to make any of you an embassatou-
re and geue you a cōmission and cōmandymēt /
to fette whom in to his londe a banished mā
vn to whom the kynges grace writteth his par-
don wth suche wordis and vnder suche cōdici-
on as yt plesyth the hys grace / Now this pardon
deliuereth he to you / for to bere and to declare
vn to the banished mā / Here wolde I know of
you / what you can do for this banished mā mo-
re than ys wyrted in youre cōmissiō / Also what
can you do agens hym in these thynges that y
kynges grace hath pardonyd hym you can ney-
ther adde nor take a way from the kyngys par-
don / you can no more do but declare yt vn to y
partye / And yf he refuse it than may he as law-
fully / and as frely come in to the londe as you
may / and you can not scape / by right that you
haue by you

And to whom they be given folterly
have by your auctorite, discharged hym of ge-
uen hym any pardon of hys banysment / but
alonly you have deliuered and declared vn to
hym / the kyngys pardon which when he had re-
ceiued wth the condempn there in / than ys he
dyscharged of hys banysment / And yf he wil
not receiue the kyngys pardon / Than can you
neither helpe him / in to the lond / nor yet dischar-
ge hym of hys transgressyon / but alonly you
leue hym / and declare vn to hym / ye and that by
the kyngys wordes that he ys a banysed mā
and so shall remaine till he receiue the kyngys
pardon / So lyke wyll the worde of god wher-
te in ys pardon for all synners ys comytted
vn to you to preche and to declare / whiche yf
they receiue by saythe they are fre ad louyd fro
their synnes / but yf they do not they are bound
not by your auctorite / for you be but minist-
ers and seruantes / and can no farther goo than
your comyssion / but by the auctorite of god
only / wherfore se well to your consyens how
you can dyscharge your selfe a-fore god that
do so presumptuously blurpe hys auctorite / of
whiche you have neyther word nor example
in scripture . Wherfore holwe can you proue
this maner of absolucion . Ego absoluo te auc-
toritate mihi assignata / for to be lawful / I pray you
where was there euer any auctorite comytted
vn to mā to take away synne / There is no aucto-
rite comitted vnto mā / but alonly ministraciō of
ys word / Now your absoluciō maketh mencō of
auctorite ye & yf with our ys word / & agret many of
you vnderstōd not the worde . Duns saith / q ab-
solucio sacerdotis / ē dispositio necessitas ad re-
missionē culpe / how think you be these fete wor-
des for a christē mā if your absoluciō be necessari
than can no t

What the keyes of the church are.
 than can not god take a masse synne wth out
 yow/ nor yow wth out hym/ but god and yow to
 gether take away synne/ whether wil yow now?
 wyl yow assent so hye/ wyl yow be cheke mat-
 ters wth god? I thynke shortly yow wylle also
 be godes / the pharises dyd rekken muche bet-
 ter of god than yow doo/ for they sayd/ that god
 only dyd absolue from synnes / and yow saye I
 doo assoyle / y^e and that by auctorite / so that
 yow farre passe the pharises/ but let vs se what
 S. Augustine saith of suche men/ meny synnes
 be forgiven the he prophesied of men that be to
 come. There were men to com that wolde say/

Luc. 7.

Augul. li.

Quinquaginta ho-

melianus.

ho. 23.

I forgive synnes I iustifye/ I sanctifye/ I ma-
 ke holle so manye as I baptise wherefore the
 Jys dyd better understonde the remission off
 synnes than heretikes doo/ for the Jys sayd/
 what man is this that forgiveyth synnes/ and y^e
 heretike saith/ I forgive / I make cleane/ I san-
 ctify. &c.

These wordes be playne ynough agens
 yow/ for yow say we have auctorite to remitte
 synnes. And S. Augustine saith yow be hereti-
 kes for so saynge yow can not deny/ but. S. Au-
 gustine reproveth yowre awne absolution/ whe-
 re in yow say that yowre absolution is requisite
 of necessity to remission of synnes the which is
 nothyng elles/ but clearly denyng of Chryste
 of his blessed blood and also of his holy woide/
 but yf we had grace we myght perseue y^e ney-
 ther yow/ nor yowre absolution/ nor yet any thyng
 that yow doo were of god/ for all that yow do
 ys clearly done for monny and for no nother
 cause. Rekken one thyng that yow doo/ as con-
 sernynge yowre mynistracion/ but that yow wil
 le have monny for yt / not so muche as washyn-
 ge off a

And to whom they be geuen. fol. lxxv.
ge of a hepe of stonnes. where by haue yob got
ten alle your great possessions / but alonly vn
der the collour / ꝑ yob bishoppes holy bishops.
For monny you make whosom as lawfull as
matrimonye. for monny / stolen good shall be ꝑs a mers
better than heritage. for monny / you make ble
ssyd lawfull merchandis. for monny / alle synnes
be vertue ꝑer and also haue grett perton to the
for monny / yob sell man / wyfe / mayd and chil
de byng and Rende. for monny yob make as
good merchandis / of womens piewtyes / as a
goldsmith dothe of gylded platte. yob wylle re
ken that this is a shame for me to wytte / but
yt is more shame for yob to doo yt / and if yob
did not these shamfull dedes I shulde haue no
ne occasyon to make this shamfull wytyng /
take yob away the cause and I wyl take a wa
ye the wytyng. ꝑer yob are not so content / but
you sell Christ yob selle the blessed sacrament of
his flesch and bloude. yob selle his holpe worde /
yob selle all other sacramentes / breuely yob sel
le alle maner of thyng that euer he lefte in cr
ste to ꝑ comforte of mans soule / and all for mon
ny / ye and not so content but yob make also mo
lawes and mo statutes / and dyspence wth the
for monny / and alle these thynges doo yob / by
the auocrite of the keyes that barthe open heuē
and helle / and a mans roffer and also his purse
ꝑer and sumtyme they losse the cote from his
backe. Our master Christe saith vnto yob / yob
haue resued yt fre geue yt fre agayne / and yob
geue nothyng fre / but I know youre answere
yob wylle say that yob sell not youre masse nor
sacramentes nor the worde of god / but the labo
re that yob haue aboute them. O thou deuple
whan wytte thou be with out an excuse / whan
wytte thou

What the heyres of the church see
 wylte thov graunte they seife gelyf: Telle me
 ye 7 be wylth out shame/ yf yov do selle but yov
 re labour is it not sope and an unlawfull pyp
 se to selle ye so deere: what bishop can deserve by
 his labour a thousande pounte by yere/ and yet
 some of them have a great delle more / and la-
 bour nothyng at all. how deere wylle these mē
 selle their labour yf they shuld be sawkerdebe-
 rars/ they wold make matter derer than wyne/
 yee telle me what labour there is wylth in the
 royaume that is halfe so deere solde as their ppy-
 lnes ys: But yov belligodes byd not Churkes
 appostles take payns and labours / a bought
 the ministracion of the word: and in fulfyllyn-
 ge of their offyce more in one day than yov doo
 in alle your lypys / and yet was it not lawfullis
 for them more to receive thant a lypynge: for ou-
 re Master Chyrt saide the wythe man is wor-
 thy of his mette/ so that oure master wolde that
 they shulde receive no more but necessarie / Also
 S. Baule saithe oure lordyde did orden that they
 which ppreche the gospelle shulde lyue on the go-
 spelle: marke how he saith they that ppreche the
 gospelle now which of yov all dothe ppreche the
 gospell / not one and yet wylle yov enioye the
 se innumerable possessions. Darynt Hierom sa-
 yth on his same terte/ you must lyue on the gos-
 pelle/ but not be ryche / also Chyrtostom saithe/
 I say boldly that the bishops and pylates off
 the churche / may have nothyng but meate and
 drynke & clothe. &c. There have yov plenty / that
 yf yov dyd laboure faith fully & truly in the go-
 spelle / yov coulde have but a lypynge there
 on / no lordly possessions/ but now do yov no-
 thyng in the worlde / but exerceyse tyranny on
 the that wold ppreche the gospelle / & make lawes
 and statz

Mat. 10

1. Cor. 9.

Hierom.


Chyrtostom
ad Th. 5.

And to whom they be geuen. fol. lxxx.

& statutes / to destroye them / & the holre gospelle **Chil. c. 6.**
of god / so that **Chylosom** spekeh well of you / be anathe
We holde I see men that haue no trow sence of mate
holp scripture / yee they vnderstonde nothyng
at all therof / & to passe ouer meny thynges (for
I am a shamed to calle the mad men / try pylars
& wyanglars) they be sarche as know not what
they saye nor of what thing they speke / but also
ly be they myghte & bolde to make lawes / & to
curse & condene those thynges of y^e whiche they
know no thinge at alle. **ic.** We not these poure
workes: who can saye / but that these wordes
be spokē of you: who maketh statutes & lawes
but you: who curseth & cōdeneth but you: how
cane you lay these thynges from you & how can
you abyde the / so longe chal they be layd agēst
you / till you cā bypnyngt in one that is gyltye of
the / I thynke y^e will be lōge / & yet wille you ha-
ue these greet possessions / & be also greet lordis
downye nothyng there fore at alle / but all only
play y^e parte of a bishop / as a **Chysemasse** ga-
me player / dothe of a kynge / & as a puppet whi-
ch springeth vp & dounce cerrythe pepe pepe ad
gothe his waye / so do you make a councemaun-
ce of greet holynes / & of greet perfectiō / but alle
y^e wold cā testify what you do in dede. **Howe**
uer you are more bound: to y^e gospell / thane all
other men be in the world for there by haue you
all poure honoure / all poure riches / alle poure
lordly possessions / & if y^e gospelle were not / men
woulde no more regarde you / thane they do cob-
lers / & yet deserue you worste of all me of y^e gos-
pelle / wherefore I cane no more say vn to you /
but y^e wordes of our. m. chris. wo be vnto you
hypocrites y^e which shyt heuē gates a fore ohter **Mat. 23.**
me / and as. **S. Luke** saith / you haue takē away **Luce. 11**
the key

What the keyes of the church are
the key of sciens/and neyther enter in poure let
se nor yet suffer other y come to enter in/ now
lett me see/how alle poure keyes/ and alle pou-
re power cane aloylle you from thys same
woode that oure Maister Christ dothe here
lay vnto yob: This word of god byn
beth yob to eueryngte da nation
let vs see yf poure yphelocke cane
ope this locke/than wyl I say
that yob haue the keyes of
heuen or els not. I thynke
he yob may seke all pou-
re clogge with keyes
and fynde not one
that wylle open
this locke.
Finis.

fol. lxxij.

The wille of man (after the faulle of
Adam/of hys naturalle strength/cane
doo nothyng but synne. 



In this article wyl we not dis-
pute/what man may do by the
commen influence geuen hym
of god/ouer these inferiour and
worldlye thynges/as what po-
wer he hath in eatynge & dryn-
kyng/in slepyng and spey-
ng/in byng and sellynge/ and

in alle other sache naturalle thynges that be
geuen of god indifferently to alle men bothe to
good and bad: but here wylle we serche what
strength ys in mā of his naturalle power/with
out the spere of god/for to wyl or to doo tho-
se thynges that be acceptable a fore god/vn to
the fulfyllinge of the will of god/as to beleue in
god / to loue god after hys commandementes /
to loue iustice for yt selfe/to take god for his fa-
ther/to rekken hym to be mercifulle vn to hym
to fere god lovyngely/ with alle other thynges
that men doo canle good wykes/this is y thin-
ge that we wylle serche to knowe. Now that
he cane do nothing in these causis by his fre will
le/oure Master Christ proueth yt in these wo-
des he that a bydeth in me and I in hym/byn-
geth forth the muche frute / for with out me can-
ye not doo nothyng/iff a man a byde not in me/
he is caste out as a branche/ and he shall bue-
re. Here it is open that frewille with out gra-
ce cane doo nothyng I do not speke of eatynge
and drynkyng (though that be of grace) but
nothyng that is frutefull/that is merytous
that ys worthy of thanke/that is acceptable a
fore god.

Johan. 15

fre wyll of her adene strength.
foze god. For he that hath not Chyrtie in hym/
ys caste out/this ys the fyrste frute of fre wyll:
than wydderth he/that is y seconde frute/this
wytherynge helpech hym nothyng to goodnes
se/he must wydder lett hym doo his beste: than
is he gathered & caste in the fyer/this is y thyrde
frute/what cane he in the fyer do/nothyng but
burne/he cane not lye there as a thyng indyfe-
ferent/but he must nedes burne/so he cane not
come out of the fyer by his awne strength/lett
hym intend as muche as he cane / his intencion
ca not helpe hym/noz yet forther hym. So y al-
le the myght of fre wyllle y haue he ys lyke a le-
ne/ys nothyng els but fyre to be cast out/and
seconde to wyther so decayeth he/ thyrde to be
cast in the fyer/all this is woyle and y oyle: fy-
nally he burneth/this is woyle of alle for here is
he paste helpe / so that this is the strength that
fre wyllle hath/to brynge hym selfe to viter dys-
truccyon. Nowe where wyllle oure Duns men/
brynge in their bonum conatum/they are so len-
ge in brynnyng of y in/that fre wyllle is brou-
ght to the fyer and there cane he neyther saue
hym selfe from burning/noz yet helpe hym selfe
out/but to this my lord of Rochestre answer-
eth in a serten place/that fre wyllle cane doo no
good meritorius/sed tamen non olo facit nihil/
what is thys to saye but fihil. yf he doo no
good that is meritorius/noz worthy of thanke
a foze god/I pray yow what doth he but fihil
oure disputacyon is / what goodnes y he cane
do with out grace and yow graunt/that he cane
doo no goodnes/ & yet yow say that he cane doo
sumthyng/ys not this a worthy sayng for a bis-
hop/for a doctour / y wille lerne other me he w
to vse the selfe with god/is not this a goodly sa-
yng to proue that man hath fre wyllle thereby

Can doo nothinge but synne fol. lxxxij.
but by suche vayne wordes/damnabie blasphemus / dothe he defense the synple people / and maketh the beleue (by suche wordes as they vnderstand not) that they haue a naturalle myght and power to deserue heuen / & to doo all maner of goodnes. But lett vs se how. **S.** Augustine vnderstandeth this text of. **S.** Johan. Hele ony man shulde suppose that the branche of hym selfe coulede byng forth / at the leste waye a lyttle frute / therfore saithe he not / with out me cane you doo a lyttle / but with out me cane you do nothinge / therfore whether yt be lyttle / or whether yt be muche / with out hym cane yt not be done / with out whome ys nothinge done. word of tivo thynges must the branche nedes do / either a hyde in the vyne / or els burne in the fyre yf yt be not in y^e vyne / thant is yt in the fyre. **S.** My lorde wher wylle you bynge in here / you se somthyng that frewylle dothe. **S.** Augustine saith / with out grace cane frewylle wo / neyther lytell nor muche / for yf the be not in Chyrl / he burneth in the fyre / calle you that sumwhat. where be now Master Dunlows men with their bonu conatu / bonu studiū / & applicatione ad bonū here must they nedes lye in y^e fyre / with alle their good intentes / with their good preparaciōs / & their holy disposiciōs. Also. **S.** Paule / we ar not sufficiēt / to thynke any thyng of oure selfe / as it were of oure selfe / but oure sufficiēcy is of god / what is this y^e we are not abyll to thynke any thyng of oure selfe. what cane be a smaller thyng thā to thynke / & yet this smalle thyng cane we not do / it is also open y^e Paule menth not of y^e thynkyng y^e cometh by naturall power / for y^e god both not lett / but letteth it pcede after his first ordinace / as we haue open experyence in infidels / but here he speaketh of

Sup Jos
nem trat.
81.

2. Co. 3.

Barnard
Lib. arbit.

fre wylle of her owne strength.
suche a thyngynge as is acceptable / & thankesful
a foze god / and therfore foloweth yt / god hath
made vs worthy mynisters of the newe testam-
ent / here ys it open that he speaketh of that
thyngynge / that is a singulare and a specialle gif-
te off god / and not of the common gifte of natu-
re / for that were nothyng / to the ministracyon
of the gospelle. But lett vs see what. S. Bar-
nard saith of this texte / what shalle we say? ys
this alonly all the myrryte of fre wylle that he
both alonly consent: yee doutles. Not that that
same consent in the which is all his myrryt / ys
not of god / whome that we cane neyther thynke
(the which is lesse than to consent) any thyn-
ge of oure selfe as though we were sufficient of
oure selfe / these wordes be not myne / but the ap-
ostles the whiche geueth vn to god and not to
his fre wylle / all maner of thyng that cane be
good / that ys to saye / to thynke / to wylle / or to
perfoyme. &c.

Mat. 7.

Hearre yob not that alle thynges / that cane
be good. S. Barnard geueth to god? Now what
strength hath the fre wylle / he can: neyther thynke
he good / nor wylle / nor yet perfoyme yt / what he
maynoth. I know nothyng but eyther yt is in-
cluded in thynnyng / in wyllynge / or in perfoym-
ynge / and alle these be geuen to god. Also ou-
re Master Christ sayeth shalle men gether gray-
ppes of thornys / or fygges of thornbylle bushys
In ebylle tre cane byngge forth no good frute.
what meaneth oure Master whan he saith / that
grayppes be not gethered of thornys / nothyng-
els / but that the frute must be lyke the nature of
the tre / & therfore saith he / an ebylle tre / cane not
byngge forth good frute / now can yob not be-
lyue / but that fre wylle with out grace is an ebylle
tre /

Can do nothinge but synne. For Ieremie
saith/et go hys frute must needs be euille / he may
well bring forth frute/but yt shall not be good.
Is not alle frewyls power declared in these
wordes / he ca not / I pray you what meanethe
oure Master Christ in these wordes / he can not
Christ said / he can not / I wylle you say / he can
also our Master sayeth / you adders bydes /
how cane you speke good thynges / saynge that
you be euille / had not these men frewylle / and
yet sayth our Master they coulde not speke
good thynges / you rekken yt but a smalle po-
wer / to speke good and yet as smalle as yt ys /
frewylle cane not doo yt / he maye welle speke /
but yt shall not be good / for how shulde he spe-
ke good / that is euille of hym selfe / how shul-
de he doo good that knoweth no good : but ys
the very enemye of goodnes / yee and as muche
as lyethe in hym / he wolde there were no good-
nes for yf he wolde there were goodnes / whye
dothe he yt not / you haue also a commen princi-
pall / there is nothyng loued and desyred but y
that is knowne / now how shulde frewylle flye
from synne and desyre goodnes / and he know-
eth not which is very synne / and which not /
As. 8. Paule saith / by the lawe is the knowle-
ge of synne / so blynde is frewylle / that he know-
eth not synne to be synne nor vertues to be ver-
tue / but iudgeth that thyng to be good that is
euill and that thyng that is euille to be good /
for he is losse and hath no trewe iudgement
As. 8. Augustine saith / what goodnes cane he
doo that is losse / except that he be deliuered fro
his misery : Cane he do any good by his frewyl-
le / god forbyd / for man euille vlyng his frewil-
le / dyd bothe lesse hym selfe & also his frewylle /
and as a man beinge a lyar / dothe hille hym sel

Mat. 12.

Rom. 7.

In E. 1. the
c. 29

fre will of her same strength:
se/and whan he hath bylled hym selfe/he cane
not make hym selfe a lyue agayn. So lykewyse
whan we doo synne by frewille/and synne ha-
the the victory/thane is frewille cleue loste/for
of whom a man is ouer come vnto hym must
he be seruant doubtles thys sentence is of Je-
ter the apostle/the which sayng that yt is fre-
we/ I pray you what maner of freedom cane a
bonde seruant haue / except yt be whan yt ple-
seth hym to synne. &c.

de verbis
apost. c. ii.

Now thynke you by this/you defendres off
frewyll/both he not clearly saye that ma hath
lost his frewille by synne: and cane no more do
vn to goodnes/than a dede man cane do to ma-
ke hym selfe a lyue agayn / pce he cane doo no-
thyng but delght in synne/calle you that a fre-
dem: Call you that bonum conatum: Call you
that a preparinge to grace: S. Augustine dothe
declare/what goodnes that frewille deserueth/
with out grace sayng (o cursed frewille wyth
out god/we haue experience what frewille cane
doo with out god / therfore are we miserable
by cause we haue experience what frewille ys
abyle to doo wyth out god/ beholde man was
made good and by his frewill was he made an
evyll man/whan shal an evyll man by his fre-
will make a man good: he beynge good/coulde
not kepe hym selfe good/ad now that he is evyl
shal he make hym selfe good: whan that he
was good he kepte not hym selfe good & now p
he is evyll/shal he say I make my selfe good:&c

Here haue you the very strength of frewill-
le/by his strength are we made miserable / and
that dothe experience lerne and yet wille you
booste frewill. S. Augustine calleth yt cursed fre-
wille/and you doo call yt blessed frewill his not
this a goodly freedom and greet power/to him

Lat do nothings but spare For I know
g. be to this everlasting life. This is pau-
re bonum conatum / and facere quod in se est /
preparare se ad gratiam with other damnable
diemes that yow haue / whose conclusions are
nothyng elsbut to byng be to damnacion / yow
se. I. Augustines wordes be so playne that no
man cane abyde them.

Also S. Paule saithe / the wysdom off the **Roma. 8**
fleshe ys enemy to god / yt is not subiect vn to
the law nor cane he / for they that serue the fles-
he / cane not please god / and he that hathe not the
spiret of Christe the same man is none off hys /
for the selfe spiret bereth wytnes to oure sp-
ere that we be the chyldern of god / herz haue
yow playnly / that the wysdom of the fleshe ys
very enemy agens god / yow cane not say but
by wysdom he vnderstandeth the best thyng y
is in man / for better than wysdom cane there
nothyng be / and yet that is enemy to god for yt
is but fleshe and alle that ys in man with out y
spiret of god / and that S. Paule declareth wha
he saith / he that hathe not the spiret of Christ /
the same man is not Christes. Here is playne y
wyl / reason / wysdō / harte or what so euer thyng
y is in mā is (with out y spiret of god) but fles-
he & cane not be obediēt / he saithe not he wylle
not / but he can not: he hathe no myght / he hathe
no power / lett hym intend his best / doo all that
lyeth in hym / with alle his myght & alle hys po-
wer / & yet cane yt not please god / for yt is all but
fleshe. But here Master Duns men wylle ma-
ke a distinction / & say that fleshe is taken here for
fleschly despers only and voluptuousnes / & not
for the despers of the soule / nor for the eleccion
of the wylle. I wolde know of them / what par-
te in man yt ys / that deserveth / or that co-
4 bereth this

fre will of her alone strength.

As for this voluptuousnes/ it is not the bones
nor y synowes/ nor y fleshe y hangeth there on
but yt is the hyest parte of man the very soule
of man/ he is the ground and the author of all
concupiscens/ take a way hym/ and there remany
th no voluptuousnes/ therfore. **Paule** declar
eth hym and his operacion/ when he calleth yt
the wyldome of the fleshe / but I wolde gladly
know/ what they understonde / by vncleyn de
syers/ and by voluptuousnes/ if they understo
de/ vyle cogitacions/ as aduoutrye/ fornicatio
manfyllaunt/ thefte/ robberyes / dylleny / vncleyn
nes/ blasphemy/ pryde/ folyshenes/ yf they coul
le these voluptuousnes/ these be they y comme
from the harte of man/ and be chosen by the se
lection of the wyll as oure Master **Christ** doth
clearly declare **Marc. vij.** yee and y fro y very
butto of y harte: cane they inuent any other vn
cleynly desyers than these? & these come not fro
the bones / nor from the synowes nor from y
inferior parte of the harte / but from the very
grounde of the harte/ and these be alle his desy
ers/ and other hath he none of hym selfe. whe
re these dreimers dreame they wotte not what / &
speke that they vnderstand not / for alle that is
in man/ harte/ soule/ fleshe/ and bone. &c. wyth
alle theiir workes/ is but fleshe/ except the spyt
of god be there/ euey man hath a soule/ but by
that is he not **Christes** / for than infidels were
Christes/ but the spyt of **Christe** maketh hym
Christes / and the spyt of god geueth wytnes
to oure spyt that we be the chyldeyn of god/
oure spytte geueth no wytnes to hym selfe/
y he is **Christes**/ for thane were y spytte of god
frustrate wherefore lett oure spytte intende as
welle as he cane studdy hys besse/ a ppye hym
selfe to

Can do nothing but sinne fol. lxxxv.

Selfe to goodnes / after the bittermost of his po-
wer and yet is it but wisdom of the fleshe and
hath no wylars of god / yee it is but an enemy
ye must nedes be synne / for as S. Augustyn sa-
ythe / he that sedith with out me / sedyth agens
me. 12. Marke how he saith agens me / wherfo-
re all that fre will can do with out grace is but
synne / Marke also p. Pauls dyd myte vn to
the Iups / yee to p. best of them which dyd sto-
dye to do good workis yee ad that the best wor-
kis that were the workis of p. law ad yet all the-
se he calleth but fl. she / and declaryth openly p.
all these good workis coulde not helpe them / ad
yet no doute but y. p. Iups did as muche as lay
in their frewyl to do to come to p. fauoure of
god / and yet it holpe not for all was but wyl-
dom of the fleshe / and enemy to god / also. S. paul say-
the. If you mortify the dedys of p. fleshe by the
spyt / pou shall lyue / pou will not rekyne that
Sapnt pauls do / he Judge p. spyt of god neces-
sary / to kille the desyers of the fleshe / y. is of p.
synners or of the bonis / or of any other thyng
y. is in mā by lybe p. spyt of mā / for that were
but a small thyng yee it were but frustratt to
lett the spyt of god to kille these thyngis / for y.
spyte of mā can kille them / yee and also rule
thē / for after youre awne philosphers / p. spyt
of man / is the ruler ad the gyder of all the wor-
kis / y. be done by the body / wherfore the spyt
of god must be he / y. shal kill the displease of oure
spyt / the which is the most spirituall thyng in
vs ad yet is it but fleshe a. for god / for yf there
were any power in him / hys owne / to kyll his
desyers / thā were y. but voyd to call the spyt
of god to helpe / but let vs here what. S. Augu-
stine saith on this terte / yf pou mortify the fle-

We here
his dñi
sermo. 50.

Ro 8.

We here
his apost
oli. 1. 35.

l. 5. the. 12.

Fre wyll of her awne strength
The. x. **Thow wilt say/that can my will do**
that can my fre will do. what will/ what maner
of fre will/ except y he gyde the thou falsly ex-
cept he lpe y vpp thou lpe styll/ how cast thou
tha do it by thy spret/seeing y the apostle saith:
As many as be led by y spret of god/ be the chil-
dren of god/ wilt thou do of thy selfe/ without
be led of thine awne selfe/ to mortify the dedys
of the selfe/ what will it profyt the (for if thou
be not voluptu^s with the Epicu^r/ thou shalt be
proude with th: stophes) whither thou be an
Epicu^r/ or a Scot^s. Thou shalt not be a mo-
ge pchildern of god/ for they y be gydid of the
spret of god/ be the children of god/ not they y
lyue after their owne selfe/ not they y lyue af-
ter their awne spret/ not they y be led of their aw-
ne spret but as meny as be lede of the sprett of
god/ they be the chylidern of god/ but here a mā
will say/ Ergo tha arew^e ruled & we do not rule
I aswere Thou both rulist & arte ruled/ but tha
dost thou wel rule if thou be ruled of y good sp-
ret/ betterly if thou wante the spret of god/ thou
cast do no good / thou dost truly wyth out hys
helpe by thy frewill/ but it is but euyl done/ vn-
to y is thy wil which is callid fre wil/ & bi euyl do-
yng is she mad a dānable boūde seruāt/ whā I
say with out the helpe of god thou dost nothin-
ge I vnderstōd by it no good thing for too doo
euyl/ thou hast frewil/ with out y helpe of god/
though y be no freedō. wherefor you shall know
y so do you goodnes/ if y helping spret be your
gyder/ the which if he be absēt cā do no good at
all. &c. My think this saing a lone wereable too
cōfōūd yov all/ if you wold: beleue. S. August.
Mark how he saith with out the sprett of god
you lye still in sinne/ let your spret do the best
he can/

Can do nothinge but sinne fol. lxxxi
he can, for they be not ꝑ chyldeyn of god ꝑ lyue
after thre alone spyt, ꝑ are gyddyd after thre
alone spyt but after ꝑ spyt of god for our spyt
can do no good at all, but euell yf the spyt doo
not lede hym, where is now poure bonu. Audiu
poure bonu conat? / applicacio ad bonu. etc. For
poure spyt ca do nothing but euill ad is of hym
selfe but a dānable seruāt, what good can a dā-
nable seruāt do of him selfe. So that here haue
you openly proued that the frewill of mā, of his
alone strength & of hys alone power can do no-
thing but synne.

But now comithe the dānable reison & fleshely
wyl dō & wyl dispute & say if oure frewill ca doo
no goodnes, what nedde god to comāde so many
good thingis: what nedde god to geue those comā-
dimentis that he knoweth wel be impossible for
vs: & if they be impossible what right is in him
that dāneth vs for ꝑ thing ꝑ is impossible for
vs to do. I answer e thou blind ꝑsumtuos &
dānable reison, where haste thou lernyd of any
other creature to inquer a cause of thy makers
wyl, or ellis to murmur / agent the ordynance
of thy lyuinge god, what hast thou to do / to re-
quier a cause of his actis, he hath made ꝑ with-
out thy consent & counsell & may he not sett law
ys & mādeinētis to rule ꝑ bi at his plesur with-
out counsell: thou art worthy of none alwer, thou
arte so ꝑesūtū? no, there is no godly alwere ꝑ
will satisfye ꝑ. Neuer the lesse I wyl stope thy
blasphemynge mouth, by thyne alone wysdom
to thy gret chame. first thys thyng must thou
graūte me, ꝑ thy god is Essential goodnes, & is
nothing but goodnes, wherfore he can comman-
de nothing, but ꝑ is good, Just & right, which
thyngys yf thou doo not or be not abyll to doo

Thy maker

Fre wyll of her alone strength

Thy maker may not lett his goodnes vndone
by cause of thy naughtynes / or for thyne vn-
bpylles / And if thou biste not abille to do those
good thyngis that he commandyth the / There
is no faute in the commander / nor yet in the
commandimentis / wherfore than doste thou
grudge agensle hym with out a cause / But yet
wylte thou murmur and say how that he kno-
weth how they be impossible for the / Truthe y
is he knoweth it / Than wylt thou say / wherfo-
re dothe he command them to me / O thou pre-
sumtuons creature it were suffyciently aswer-
ed to the to say that it is his plesur so to com-
maunde what couldest thou say more / what
occalpon haddest thou to murmur / what vrog
hast thou / But I wille go forther thy maker
knowyth that they be impossible for the he kno-
owithe also / thy damnable and presumtuons
pyde / that rekkyneft how thou canste do alle
thyngis y be good of thyne alone strength with
out any other helpe / and to subdewe thys pre-
sumtuons pyde of thyne / to byng y to know
lege of thyne alone selfe / he hath geuyng y his
commandymentes of y which thou canste not
complayne / for they be bothe righttus and good
And if thou complayne bi cause they be imposs-
ible for the / thane consyder thy damnable pry-
de / that thoughtest thy selfe so stronge y thou
couldest do alle goodnes / But what wylt thou
notre doo these commandimentis be g:uyn and
cannot nor shalle not be changyd to satisfyse
thy presutius pyde / where of wille thou now
complayne / godes commadimentes be resona-
ble / they be good / they be righttus / and they be
laudable / shalle alle these thynges be dystroyd
to satisfyse thy pyde / nay not so / But thou
shalte

Can do nothinge but synne. fol. lxxxviii
Shalte rather remayne/with alle thy pyde vn-
der the damnacion of these commandementes/
what sayst thou thereto: canst thou a voyde his-
canst thou say but this is ryght/canst thou sa-
ue thy seife from danger/canst thou a voyde
thy damnacion by alle thy carnalle wysdome
nap verely/for he that is thy aduersary is om-
nipotent wherefore say what thou wilt / It
must it be/for it is godes ordynace whiche may
not be chagyd. But now wylte thou aske what
remedy: no remedy but this only/ to confes-
se thy weakenes/ to confesse thy pyde/ to know-
lege thy vnabillnes/ to graunt that these com-
mandementes be lawfull holp and good/ and
how thou arte bounde to kepe them/ and to ge-
ue laude and prayse to god for them / and to go
to thy mercifulle maker with this confessyon/
and to desyer hym that he wille helpe the / that
he wille be mercifulle vnto the / & he wille stren-
gth the for thou arte to weak. That he wille
geue the his spyt/ for thy spyt is to fleschely/ to
fulfille these spirituall commandementes and
doute thou not but thou shalt fynd hym bothe
mercifulle and also gracions for he gaue & the-
se commandementes for that intent/ secretly de-
claryng bothe thy pyde & also thy weakenes/ &
thou mightest seke ad calle vnto hym for helpe

Thys dothe **S. Augustine** declare welle in
these wordis/ yf man do perseue that in the co-
mandementes/ is any thyng impossible or els
to harde/ lett hym not remayne in hym selfe/
but lett hym runne vnto god his helper/ & w-
hich hath geuyn his commandementes for &
intent/ that oure desyer myght be sturpyd vnto
and that he myght geue helpe &c. **Barke. S.**
Augustine saith that the commandementes
be impos

de' tempo.
scr. 5.3

fre wille of her alone strength.
be impossible vn to oure strengthe / but we must
calke to god for strengthe. The palagions did re-
hyn/that they had got a greet bycoto,du when
they had made this carnalle reson / that God
wolde commande nothyng that was impossi-
ble/ of thys reson dyd they gloie ad tr pumpe
and thought that they must nedes haue some
naturalle strengthe and power to fulfille the
commandmentes of god / scyng that god wol-
de commande nothyng impossible to man. Of
this same reason dothe my loide of rochester
and alle his scollars gloie vnto thys same day
But let vs see how S. Augustine answereth
them/ The palagions (saith he) thynke that
they knowe a wonders thyng / when they say
God wille not command that thyng the which
he knoweth / that is impossible for man to do/
Euery man knoweth this / but ther fore dothe
he commande scryyn thynges / that we ca not
doe / by cause we myght knowe / what thyng
we ought to aske of hym / Faith is the which
by prayer obtayneth that thyng that the law
commandithe / breuely he that saythe / If thou
wilt thou mayst kepe my commandmentes / In
the same boke a litle after saith / he Challe ge
ue me kepyng in my mought playne it is that
we may kepe the commandmentes if we wille/
but by cause oure wille is prepared of god / of
hym must it be askyd / that we may so muche
wille / as wille suffice vs to do them / troueth it
is / that we wille / when we wille / but he mak-
yth vs to wille that thyng y is good. Here ha-
ue rob playne that my loide of Rochesters oppo-
nyon and the palagions ys alle won / for they
bothe do agre that the commandmentes of
god / be not impossible to oure naturall strength
But S.

De II. arb.
cap. 16.

Eccle. 12.

Can do nothyng but synne Fol. lxxviii
But S. Augustine saythe they be impossible/
And therfore be they geuyn that we shuld kn-
ow oure weakenes/ & also aske the strengthe to
fulfille the/ For saythe bi prayer dothe optayne
strengthe/ to fulfille/ the impossible command-
mentes of the lawe. Here haue you also / that
god mouyng vs and causyng vs to be good
willers/ ad geuyng vs a good wille for els we
wolde neuer wille/ but evill. Here is also to be
notyd/ That the pelagions ad oure duns men
a grete alle in won / for they bothe say / that the
grace of god doth helpe mans good purpose so
that mā dothe fyrst intēd & purpose welle/ & as
duns saythe disposith hym selfe by attricion
to rescue grace/ & thā god dothe helpe hym/ but
p̄trowth is contrary for there is no good purp-
ose in mā/ no good disposicio nor no good intēd
but alle is agēst goodnes/ & elene cōtrary agēst
alle thyng p̄ agreyth with grace / till p̄ god of
hys mere mercy compyng ad geuyng the grace ad
chāgith the mā's wille tū to grace/ & geuyth hym
a wille to wille goodnes/ yea that whā he tho-
ught nothyng of goodnes/ But dyd clearly res-
sist all goodnes/ Thys dothe S. Augustine pro-
ve in these wordes The pelagions saye / p̄ they ad bonū
graue how p̄ grace wth helpe every mā's good li. 2. ca. 9.
purpose but not p̄ he geueth p̄ love of vertue
to him/ p̄ cryeth agēst it This thyng do they
saye as though mā of hym selfe wyth out the
helpe of god/ hath a good purpose & a good min-
de tū to vertū/ bi p̄ whiche merite p̄cedyng
a fore/ he is worthy to be holpyn of p̄ grace of
god p̄ foloweth after/ doubtles p̄ grace p̄ folow-
eth dothe helpe p̄ good purpose of mā / but p̄
good purpose shulde neuer haue byn / if grace
had not p̄ceded/ And though that the good
endyng of man whan it begynneth is holpyn of

fre wyllle of her awne strength.
grace/ yet did yt neuer begyn with out grace. & 2
there ys yt open / that the palagions graunte
as muche of grace/ as my loide of Worchester do
the and alle his Duns men which lerneth that
man may haue a good purpose/ bonum studiū /
and a good mynde/ and a love vn to grace / off
his awne naturall strength/ the palagions gra
unte euen the same / but here yob se hob. 8.
Augustine ys cleare agenste them. But now let

4. Sent. by the naturall and by the comen influence
D. 14. q. 2 of god consider his synne / As a thyng that ha
the offnded god / and as a thyng contrary to
the lawe of god/ and letteth hym from rewarde
& byngeth hym to payne/ & by this menis may
he hatte/ and abhoire his syn this calleth he at
tricion where by there is a disposicion/ o; a me
rytt in man of congruence to take a way mo
talle synne/ and this attricion is sufficient for a
man/ that shall reueue the sacramentes/ et quod
non ponat obicem/ that is/ that he haue no mo
talle synne actually in his wyllle/ this is sufficient
and also a necessary way to reueue grace. &c.
This is tentymys wyse than the palagions
saynges/ for they graunt that man must nedes
haue a specialle grace/ to perfoyme his good pur
pose/ and Master Duns saith / that man may
perfoyme his attricion of his naturall power/
ye and this attricion of congruence/ ys a dispo
sicion to take away mortalle synne with out a
ny specialle grace/ I pray you master Duns off
what congruence ys it? what hathe attricion
deserued/ that mortalle synne must be taken a
way for his plesure/ what hathe he deserued/ &
grace must followe hym / In fideles may haue
this attricio/ for yob graunt/ that yt comyth of
naturall

Can do nothyng but synne fol. lxxx.
naturall strength) and yet shall it not followe
of congruence/that they must reueue grace/ and
also remissio of their syns. Also had not Judas
thys attricion/ when he said/ I haue synned/ ad
was scypp for hys syn/ and also repentyd hym/ &
knew well that he had offendyd god/ ad also des
seruid payne And was no more willing so to do
and had all y properties y longeth to poure attri
cion/ ad yet pou se ho we he did deserue of co
gruence grace ad remission of hys syns ye dyd
not this attricio bring him to extreme desperacy
on/ how can a mā with out a speciall grace/ ab
hore his sinne / it is not possible but he must lo
ue sinne so longe as he is y enemy of god/ ye he
wold there were no god to punish he syn/ such a
pleur hathe he vn to syn / This is y nature of
oure hartis/ that doth euery of vs feele/ Thoug
h these hypocrittis lerne the contrary/ but I say
to the y wordis of y prophet redite ad conuinc
ricatores/ grope in poure belof hypocrittis/ & then
find you y mortall enemy of god which neither
carith for godis displeur/ no/ yet for his sinne/ &
you say y he may haue a good attricion/ of hys
naturall strength/ and if thys attricio be good/
than may he do good a fore grace/ so y we shall
gether/ grappis of thornis/ and sygis of bypars /
but what saith. S. paul to poure good attric
on/ he saith y all thing with out faith is synne/
you addersburdis/ is not this mā a fleshely mā
ad hath nothyng of y spyt of god (for by poure
a true lerning he hath but the comen in fluence)
ad yet shall he be scypp y he hath offendyd god &
shall he abhore his synne/ what he dispose hym
seife of congruence to grace. S. paul saith/ y flesh
lustithe contrary to y spyt/ and the weykes of y
fleshe be Idontry/ fornicatio/ vicienes/ Idola
try/ wh

For wyl of her alme strength
 try/ wylcraft/ hatred/ wyathe/ zeale/ ledypon/
 Ennyng wylth luche other / I pray you how
 do these wylthys agre wylth you. & Attrypen
 Lall you thys abhoyringe of synne: Calls you
 this heuene y he hath offendyd god: Be these
 youre good disposicio: be these your good pre
 paracions vn to grace: Thynke you that these
 wylthys do deserue of congruente remissio of mor
 talle synne: These be the best wylthys y a synner
 hath in his harte. or ellis. S. paul lyeth/ wherefo
 re it is not possyble but he must haue in his wyl
 actuall synne/ for he can wyl nothing but synne
 And therfore if he receiue the sacramentes wylth
 your attritio/ he receiue the to his dānatio for
 a sole grace he is an vttre ennyng to god and to
 all his sacramentis wherefore god must of hys
 mere mercy mollyfy his harte/ & geue him grace
 to wyl goodnes / or ellis he can neuer do it / As
 Saynt August. dothe declare in these wordys/
 The grace which is geuyn of y largenes of god
 piously into mē's hartis/ can not be dispysd off
 no maner of harde harte/ For therfore is it geue
 y the hardnes of y harte shulde be taken away
 wherefore whā the father ys herde with in/ ad
 dothe lerne y we must come to hys sonne/ Tha
 taketh he away oure stony harte/ ad geueth vs
 a fleshely harte/ & by this menys he makyth vs
 y childern of pmys & y vesselis of mercy / why
 che he hath sparid to gloyy But wherefore doth
 he not lerne al mē to come to chyst: By cause y
 those y he lerneth/ he lernyth of mercy/ and tho
 se y he lerneth not of his iudgemēt doth he not
 lerne them. &c. Mark y. S. Augustine. saythe
 That there is no hardnes of harte y can resyst
 grace and Duns saythe/ That there may be an
 obstakill in mā's harte, S. August. saith y grace
 fyndeth the

We prede
 st. ca. 8.

Can do nothing but synne fol. 101.
syndeth the hart in hardnes ad obstinacye / **Duns** saith þ there is a mollifyng þ proceede the
grace which he callith attricio. **St. Augustin** saith
whā þ father lernith vs with in / thā takith he a
weap oure stony hartis / **Duns** saith that we cā
do it by þ cōmē naturall influēs that is we can
disposse oure selfe of cōgruēs / **Mark** also how
all mē be not taught to come to christ / but allon
ly they þ be taught / of mercy be taught : yf it be
of mercy / than it is not of congruens by attricio
on **Beuelp** I greter hereby / more contrary to
christ & his blestyd word can no mā lerne / ad yet
must he be takē for a gret clarke / & a subtil doc
tour by cause he plesithe þ flesche / but choxtly he
re haue I openly proued by inuincible scripture
and by doctours of gret auctorite that fre wyll
of hys naturall strength with out a speciall gra
ce can do nothing but a byde in synne / **Hayne**
Inuent / **Excogitate** / **dyctate** / as meny holy pur
posys as you can / as meny subtylle distynctions
as meny good attricions / as meny good apply
cations as you can ad all they be but synne / tyl
grace come / pe poure sleping / poure eating / pou
re drynking / poure almes / poure prayers / poure
singing / poure ringing / poure cōfessing / poure mā
bling / poure murning / poure weyllinge / beuelp
all þ you cā do is but hyppocrisy / & dubbille swa
re a fore god tyl the tyme / that he of hys mercy
chousyth you / for as he saith / you haue not cho
sen me but I haue chosyn you.

Now wyll I declare a scripture of the
that pow bynge to pious poure conatum and
poure bonum studium / The fyrt place ys this /
God from the begynnyng dyd chosyn man / and
left him in the hondis of his alme cōselle / he
dyd geue him his cōmādemētis / & his preceptis /
¶ & yf them

For will of her alone strength
yf thou wilt kepe y comādemētis/ ad also kepe
pefable faith/ for euer thetshal kepe y haue let
afors the water & fyre stretch thy hond to whych
thou wilt/ Of this place gether you/ y mā may
haue a good purpōse a god intēt/ a good mynd/
to applye him selfe to god of his naturall powre
But this can yow not proue of this texte/ for he
re is neuer a worde/ of intēdyng/ of studyng/
or of applyng well/ for yf yow wylle take the
wordes off the texte as they sounde they rather
proue that we may kepe the commandementis
of god/ yead also beleue in god/ than any other
thyng/ the whyche I am sure yow wyl not
graunte/ for than how coude yow a voyde but
that the phylosophers be sayd/ for no man cā
deny/ but y they dyd as much/ as lay in their na
turall power to come to god/ Howouer the
palaypous bynge thys texte/ too proue that
man may do good of his natural strength/ How
how wyl yow adorde them/ for yf yow deny
that yt prouythe theyr opynyon/ for the whiche
the wordis sound most/ than wyl they deny y
yt prouythe youre conatum/ and youre bonum
studium/ of y which y texte spekyth neuer a word
where for this text maketh nether for them nor
yet for you/ Blayne it is/ y the wordes of the
texte sounde of keepng and of beleuinge yf we
will/ & not of intēdyng/ nor of studyng wherfo
re it maketh not for your purpōse/ but let vs
go to the text/ God frō the begeninge dyd make
mā/ thes wordis be opyn of the creation/ of the
first mā/ he left him in the hondis of his alone
counselle/ These wordis/ make nothyng for fre
will for here ys nothyng comādyd hym to do
but allonly here ys sygnifyde that mā ys made
Lorde ouer all inferior creatours/ to vse them/
at hys plesur

Eccle. 16.

Can do nothinge but synne Col. 1. 21.
at hys plesur/as yt is oppn. Genesys. 2. where
that alle thynges wer brought a fore Adam to
releue their names / signifying that they wer
alle left vn to his vse and to his wille / and he
was lord ouer them alle / and none ouer hym /
this was his kyngdū in the whiche he did rap-
ne / and gouerne alle thyngis after his coman-
dimentes / but yet was it by the generall influ-
ence / geuyn hym firste of god: he dyd adde hys
commandimentes and hys preceptes / In these
wordes is there no power geuyn vnto him / but
here he geuyn hym commandimentes / wherby
he must be orderd and ruled / And not rule af-
ter hys owne counselle / but after the counsel-
le / and commandimentes of God / where fore
by these commandimentes / was there parte of
hys free dominacon / and lordschyp / that he
had ouer the inferior thynges taken a way / as
where god commanded hym that he shulde not
eate of the tre of knowlege both of good & evil /
Now was it not free for him to vse this tre af-
ter hys owne wille but after the commandment
of god / and what power he had / by hys free wil-
le / to kepe this commandment the effect dyd de-
clare. If thou wilt kepe the commandimentes
here begynnyng & doute but yet of these wor-
des cane you not gether / that he had power to
kepe them / nor yet that he might intēd to kepe
the / For it foloweth not / if thou wilt / ergo thou
mayst / or thou maist intend / As it foloweth not
If I wold / ergo I coulde depose you / for you
wille lett this consequent / Also you haue a ge-
neral rule / *Condicionalis nihil ponit* / where fore
these wordes If thou wilt kepe & comman-
dimentes geueth no power nor strength to free
wille / But this alonly foloweth of this text / if

Fre wille of her alme strenght

August. de man wille kepe þe commādimētes/thā they shal
le kepe hym/ but now where shalle he haue this
wille/that is not in his power/ but lone of G.
Augustine a bove respyed / ad there shalle you
fynd how mā cōmithe bi this wille/ Also þe wor
des of the texts be not. yf thou wylte thou maist
kepe the oꝝ intende to kepe the/ For they be not
mā may kepe the oꝝ intend yf he wille/ But yf
thou wylte kepe them/thā they shalle kepe þe/we
here fore of these wordes cane you not cōclude
any power in mā. For it foloweth not whā god
saith/do this/do that/here this/here that/kepe
thys/kepe þe/yf thou wilt here/ yf thou wilt do
this/yf thou wilt do þe/That we cane do the
se thynges oꝝ cane intend to do the/for god cō
maundeth vs to do al thynges þe is good/ergo we
be abille of oure naturalle strengthe to do them.
Ethan were the spyete of god frustrate/ for the
spyete of god is not geuyn vs/to geue cōmādi
mentes but for to geue vs strengthe/to fulfyll
le/and rightusly to vnderstond those thynges
þe be commāded vs. By the commādimētes is
declaryd that thyng that we ought to do / & al
so they shewe oure wehemes ad imbecylite that
we myght lerne to seke for a gretter strengthe
and gretter helpe than is in vs/As. S. Augusti
ne saith in these wordes. The law was geuyn
that man myght fynd hym selfe/and not to ma
ke his syknes holle/but that by hys preachyng
the syknes increasyd/the phisicion might be sou
ght. wherefore the law thjetnyng/and not fulfil
lyng that thyng that he cōmandeth / makyth
a man to be vndersthe hym/ but the law is
good if a man do vse it weller. By the law to
knowoure syknes and to seke godes helpe to

Aug. de hb.
apost. c. 13.

helpe

Can do nothinge but sinne fol. 121
helpe vs if there is it playne / that the comman-
dementes of god geue vs no strengthe / nor
yet declare oure strengthe to be in vs / but shew
vs oure duty and also oure weaknes / so
also moueth vs and causeth vs to seke for
der for strengthe / so that these wordes si volun-
tis / si feretis / si audieris / si emendaueris / si vis /
with alle other suche that be wordes of comā-
dementes or wordes vnder a condycion / do na-
teynng declare but what we are bound to do / so
what shalle folow if we do them / And as the
wordes of the lawe do thuryn an ybille cude
for synne alonly for to fere euylle doars / and
dethlyd persons from euyl so do the wordes
of promys sur vpe and quicken good mē's har-
tes for to do well and also comfoite them that
they shuld not dispare in aduersities / but nether
these nor those geue vs any strengthe to do
that that is commandyd but alonly they do de-
clare / what paynis and what rewardes shalle fo-
lowe to the doers / and the keepers of them.

Neither scriptur haue yow here as oure Mat. 23.
After crist saithe / Howe of ten wolde I ha-
ue gatheryd thy childern and thou woldste not
here crye for / libetū arbitriū. li. arb. For if
they had no frewille what ned oure Mat. to say
thou woldste not / first must we consyder that
there are ii. maner of willes in god / won is cal-
lyd his godly wille or his secret or vnscurable
wille / h. here by that alle thynges be made and
orderd / and alle thynges be done. Of this wille
le no creature haue knowlege what he ought
ther by to do or not to do / for as S. Paule sai-
the / it is inscrutable / and there fore it is suffici-
ent for vs / to knowe there of alonly that there
is an inscrutable wille.

Who

Fre wille of her stowe strenght

August. de man wille kepe & commādimētes/thā they Chal
 Mark. c. 16 le kepe hym/but now where shall he haue this
 wille/that is not in his power/ but loke of St.
 Augustine a bove respect / ad there shall you
 fynd how mā comithe bi this wille/ Also y woi
 des of the texts be not/ yf thou wilt thou must
 kepe thē oꝝ intēde to kepe thē/ For they be not
 mā may kepe thē oꝝ intend yf he wille/ But yf
 thou wilt kepe them/thā they shall kepe y/wa
 here fore of these wordes cane you not cōclude
 any power in mā For it foloweth not whā god
 saith/do this/do that/here this/here that/kepe
 thys/kepe y/yf thou wilt here/ yf thou wilt do
 this/yf thou wilt do y/That we cane do the-
 se thynges oꝝ cane intend to do thē/for god cō-
 mandereth vs to do al thynges y is good/ergo we
 be abille of oure naturalle strengthe to do them.
 Than were the spiete of god frustrate/ for the
 spiete of god is not geuyn vs/to geue cōmādi-
 mentes but for to geue vs strengthe/to fulfyll-
 le/and righttruly to vnderstand those thynges
 y be commāded vs. By the commādimētes is
 declaryd that thyng that we ought to do / & al
 so they shewe oure weakenes ad imbecylite that
 we myght lerne to seke for a gretter strengthe
 and gretter helpe than is in vs/As. St. Augusti-
 ne saith in these wordes. The law was geuyn
 that man myght fynd hym selfe/and not to ma-
 ke his syknes holle/but that by hys preachyng
 the syknes increfyd/the phisicion might be sou-
 ght. wherfore the law thierayng/and not fulfyll-
 yng that thyng that he cōmādereth / makyth
 a man to be vnder the hym/but the lawe is
 good if a man do vſe it welle. By the law to
 know pure syknes and to seke godes helpe to

Aug. de hb.
 apost. c. 13.

helpe

Can do nothing but synne **fol. 111**
helpe vs. Here is it playne that the comman-
dementes of god geue vs no strengthe / nor
yet declare any strengthe to be in vs / but the-
wythe vs ouerburp and also ouerwehmes / ad
also moueth vs and causeth vs to seke for
herfor: strengthe / So that these wordes si polue-
ris / si feretis / si audieris / si emundauris / si vis /
with alle other suche that be wordes of comā-
dementes o: wordes vnder a condycion / do no-
thyng declare but what we are bound to do / ad
what shalle folow if we do them / And as the
wordes of the lawe do threten an ybille cude
for synne alonly for to fere ybille doars / and
wphapd persons from ebyl / so do the wordes
of promys stirr vpe and quicken good mē's har-
tes for to do well and also comfoite them that
they shuldnot dyspays in aduersites but nether
these nor those geue vs any strengthe to do
that that is commanded but alonly they do de-
clare / what paynis and what rewarde shalle fo-
lowe to the doers / and the keepers of them.

Another scriptur haue yow here as oure **Mat. 23.**
Master chyst saith / How of tyn wolde I ha-
ue gatheryd thy childern and thou woldst not
Here crye yow / liberū arbitriū. li. arb. For if
they had no frewille what ned oure **Mat.** to say
thou woldst not / first must we consider that
there are.ii. maner of willes in god / won is cal-
lyd his godly wille o: his secret o: vnscrutable
wille / where by that alle thyngs be made and
orderd / and alle thyngs be done. Of this wil-
le no creature hath knowledge what he ought
there by to do o: not to do / for as **S. Paule** sai-
th / it is inscrutable / and there fore it is suffici-
ent for vs / to know there of alonly that there
is an inscrutable wille.

The

Free wille of her alone strength

Quest. 2.

The other wille in god is called a declared or
a manifested wille / The whyche is declared
and geuen to vs in holy scriptures / This wille
was shewyd vnto vs to the uttermost by our
S^r after christ the son of god / and therefore is it
lawfulle / and also alle men are bound to seeke
to know this wille and for that consideracyon
was it manifested vnto vs / This wille dothe
declare what every man is bound to do / and
what every man ys bound to fynde / And bi this
wille is offeryd vnto every man / those thynges
that be of saluacyon / and by this wille god wil
le haue no man damed / Now be that wille knowe
this wille must go to our S^r after christ in his
home as S^r Paule saithe he alle treasures of wis
dom and sciens / So that he wille shew vs as
muche as is necessary for vs to know / and as
muche as the father of heuyn wolde we shuld
know / Now to the text / here speaketh god that
is incarnate that was sent to wille / to speke /
to do / to preche / to be familiar with vs / to do
myracles y^e and also to suffer deathe for our
saluacyon / Now saithe he / I wolde haue gethe
ryd my childern / that is to say I dyd preche / I
dyd labour with alle diligence to conuerte the /
I dyd myracles a foze y^e / y^e I wept I wayllyd
for thy sake / alle these thynges dyd I with alle
other thynges that myght be to thy conuersion
and that belonged to god incarnate to do / but
alle these thynges did not profite them / whye
By cause they wolde not / In hym was there
no faute / For there was nothyng vndon / that
belonged to hym to doo / so that he was willing
and yet dyd it not profite Ierusalem / And whi
by cause they wolde not / But now why wo
lde they not / by cause it was in their power
to wille

Can do nothyng but Lynne fol. 211.
to wille to consent and to wille not to consent/
may troupe/ but by cause as Johan saithe they
culde not beleue/ for he had blynded their yies/
ad hardenyd their hartes/ þ they shoulde not see
with their yies nor understand with theyr harte
tes/ So that they must nedes alōp wille not to
consent/ ad culd no nother wyse do but not cō-
sent/ and yet were they neither cōstrayned nor
compelled/ nor wronge to it by violence/ but fre-
ly they wold not consent/ and yet had they the
liberte of their frewille that was to be agens
chist and not to be with hym/ for the liberte of
frewille stōdeth not in this that he may wille
this thing / and also wille the contrary there
of/ But it stōdeth in that that althynge that he
wille or wille not is att his owne wille & ys not
ther to constraynd but willeth it frely with out
any compulsiōn/ and yet he can not chouse no
nor wille not chouse so to wille or so not to wil-
le/ So that there is a necessity immutable / but
not a necessity of compulsiō or coaction/ now
is it oppn that this place makyth the not for yow
for there was no power/ nor none intent in the-
ir frewille to consent vn to chist/ but to wille
the contrary and not to wille vn to him and al-
le was by cause they were blyndyd and theyr
hartes wer hardenyd/ and therfore of their na-
tural strenght culde they no nother wyse doo/
but varape from chist no they wold nor despe-
ryd no nother wyse but to swarbe from hym/
But wherfore they wer blyndyd and wherfore
they wer hardenyd that must yow inquier of þ
inscrutable wil / that plesyd hym so to lose the
the cause ther of I am sur he cane telle yow if
he wolde/ I am sur it is ryghtwyselye done/
But now commytte the blynde and fles helye
reson

Johan. 21

Thy will of her a lone strength.

reason and murmureth at this and asketh / why
are we condemned for this: why dothe god punish
vs for this: saying we can wylle no nother wyse
se: also he blyndeth vs / he maketh oure hartes
hard that we can not amend vs / and yett lyeth not
in oure power with out his wylle: now why com
playneth he of vs: why layeth he it to oure char
ge: here is nothing done but his wylle: we be but
instruments of his wylle / and if we do not well
why genneth he vs not strength to doo bettere
Thou damnable reason who can satisfie the
which rekeneth nothing to be well done but y
p thou dost: that is done at thy counsell. Thin
kest thou not / that thou arte good & perfect in
thyne a lone nature: all y is in y is bothe well
& ryghtwysly made: to this thou wylte an swer
per: for thou wilt not condemn thy selfe nor no
thyng y is thyne: but now answer me to this /
what hath made y so well: & geue y all this ryg
htwysnes & all this goodnes y thou hast: thou
must nedes say god: but what was the cause y
thou arte so well: so ryghtwysly & so good made /
saying y thou deserued nothing / yett & alle these
thinges / be done so well & so ryghtwysly / that
thou canste not complayne: nor amende the: no
nor yett deuyse whiche way to amende the: now
why dost thou not murmur agens god saying
that all thyng is done with out thy knowlege /
and also with out thy deservyng: why dost thou
not inquier a cause of hym: why murmurest
thou not that he hath made the so good and so
ryght: saying thou hadste nothyng deserued: but
here wylte thou graunte: that god did all thing
for thy beste / why dost thou not like wyse in
other thinges / forthermore / thou must nedes
graunte: that god thy maker / and the governour
of alle thinges is most wyse / most ryghtwysly

Can do nothing but speme fol. 12. b. iij
and most mercifulle and so wylle/ that nothing
that he doth can be amended/ so ryghtwylle &
there can be no suspencion in hym of be ryght
wylles/ so mercifulle is he that he can do no
thing with out mercie/ how thinkest thou / wilt
thou graunt these thynges off thy maker/
thou must needs graunt them. Now compare vs
to thyself / thy byndnes that is wylth in the/
thy induracion that is in the/ thy pcurse wylle
toward goodnes/ and what cause haste thou to
complayne/ thou hast graunted that he doth all
thynges ryghtwylly/ ergo thou haste no wronge/
he dothe alle thynges mercifully/ ergo thou arte
in thy byndnes and in thy hardnes better in-
terted than thou haste deserued. Moreover/
thou belest that god is ryghtwylle / that god
is wylle/ and that god is mercifulle/ now faith
is of those thynges that do not apere/ no/ that
can be proued by exterior causes/ holde the fa-
ste to this faith/ than alle thy fleschely reasons
be asoyled / For when god sauech so ferre men/
and dauneth so many/ & thou knowest no cause
why/ yet must thou beleue that he ys mer-
cifulle and ryghtwylle/ this is faith whiche ys
coude be proued by exterior causes/ than were
yt no nede to beleue yt/ now ys thou beleue that
he is mercifulle good & ryghtwylle/ but to the
wherefore murmurest thou/ But yet woldst thou
know wherefore he induraceth & and bynderth
the and geueth the no grace to amend / and vs
to thy brother / & hath no better deserued than
thou haste/ yee he hath the lyke wylle & wylle deser-
ued as thou haste and yet he geueth hym gra-
ce/ and taketh awaye hys hardnes/ and geueth
hym a wylle to wylle alle goodnes/ this is not
indifferently done as thou thinkest.

Fre wyll of her alone strength.

Mat. 20

Rom. 9.

Herit I say to the thou haste no cause to com-
plaine/for thou haste no wronge/thou hast alle
thyng that ys thyne / and nothyng ys taken
from the that belongeth to the why doute thou
complayne of this ryght: yet but yet caust thou
that he gruieth the one mercy ad gruieth the other
none/ I answere what is that to that is not his
mercy his alme: Is yt not lawfull for hym to
geue yt to whome he wyll: is thy piec wyll be-
cause he is good: Take that that is thyne and
goe thy waye / for if yt be his wyll to shewe
hys myghte / and to make hys power known
over the vesselles of wrath / ordered to damna-
tion/and to declare the Ryches of his glory/but
to to the vesselles of mercy which he hath prepa-
red and elected vnto glory/what haste thou the-
re with to doe: what cause haste thou there off
to complaine: yt is the wyll of god which can
not be but welk and ryght wyll / the which (as
thou sayst) thou beleuest/wherefore leue of the
murmuring and the disputacion agens god/
and recken that he is of his nature mercifulle/
and hath no delecte nor no pleasure in the dam-
nation/but beleue thou stedfastly/that if he shew
his mercy (but vnto one man in all þ world)
that thou shalt be that same one man: though
an Angelle wolde make the beleue that alle the
worlds shoulde be damned/ yet speke thou false
to his mercy/and to his iustis that iustifye the/
and beleue that the swete bloude of his blessed
sonne can not be shed in vayne / but it must ne-
des iustify synners and so meny as speke fast
vnto yt / though they be neuer so bynded and
wurt so hardened / for yt was shed alowde for
them: if thou canste thus satisfie thy selfe/thā
dost thou welk / and thou art doubtles out off

superby

Can do nothinge but synne **fol. 11v.**
superdy but if thou wylste not be content / but
wylste dispute and inquire causis of godes in-
scrutable wylle / than wylle I stand by / and lo-
ke on and se what by discretion thou shalt get
I doute not but yt wylle repent the / and that
he wyl conclude with the on this manner: maye
not I doo what I wylle: Now here have I an-
swered / to an intricate doute / that our scollie
men are wrapped in which wold knowe what
is the cause of predestination / and of reprob-
tion / Thus bringe wrapped by cleene carnallie **Doctrs. 2**
reason / and the inuincible scriptures of S. Pau-
le / can not tell whether he maye graunt y the **1st sent.**
wylle of god is alonly the cause of election or
is any merites of man pcedynge a fore / he co-
cludeth that bothe the opinions may be defen-
ded. Sonaventure blindly concludeth that the-
re may be a cause pcedynge grace that deser-
ueth yt. So y in these vnfutefulle questions **Sonaborn**
which ingender nothyng but contencion haue **turs.**
they spent alle their lyues / and for these thyng-
es be geuen vn to them peculper names / as
Subtylle / and Seraphicall / and Irrefragable
doctours / but agens them alle I sett. S. Pau-
le whiche toke intollerable labours to proue by
inuincible scriptures and examples there of that
there was no cause but alonly the wylle of god
and to proue this / he bringeth an euident ex-
ple of Jacob / and Esau / of the whiche Jacob
was elect / and Esau reprobbed a fore they we-
re borne / and afore they had done other good or
had. Can there be a playner example: what me-
neth Paule in these wordes: whane they were
neither borne / nor had done neyther good nor
had / but that the election of god myght stande
bothe he not clearly take away all maner of me-
rytes / bothe

Free wyll of her owne strength.

epres bothe de congruo and also de condigno /
declareth alonly the wyll of god to be the cau-
se but here wyllie the subtille byndones. Saye /
god sawe a foze that Jacob shuld doo good as
therfoze dyd he chosse hym / he sawe also that
Esau shuld doo no good / and therfoze he reple-
ked hym / yow bynd goddes / what wyll yow wyl-
ge of that that god sawe how knowe yow that
he sawe / These chyldren be un hope / & they
haue done neyther good nor bad / ad yet one of
the ys chossen & the other is refused. St. Pauls
knoweth none other cause but y wyll of god /
wyll yow discusse an other. And where yow say
y god did se a foze y one of the shuld do good /
pray yow what was y cause / or wherby sawe he
y he shuld do good / yow must needs say / by y he
wolde geue hym his grace / ergo y wyll of god is
yet y cause of election / for by cause y god wolde
geue hym his grace therfoze god sawe y he shul-
de do good / & so shuld also pother haue done yf
god wolde haue geuen hym that same gra-
ce / wherfoze yow gyantes that wyllie sub-
due heuen and erthe leue yowre scrithynge off
this cause / and be content with the wyllie of god
and doute yow not but the wyllie of god / ys as
right wyllie and as lawfull a cause of election as
yowre iurices can be. And doute yow not but St.
Pauls (that toke so grete labours in this mat-
ter) byd se as farre in mane descurynge as yow
rane doo / and yet he concluded with these wor-
des of scriptures / I wyllie shew mercy to who-
me I shew mercy / I wyllie haue compassyon of
whome I haue compassyon / so lythe yt not in
mane wyllie or rushynge but in the mercede of
god. He saithe not I wyllie haue mercy on hym
that I see shalle doo good / but I wyllie shew
mercede to a home / I wyllie he saith not I wyllie

Rome 9.

Let do nothinge but spurne fol. 10b
haue compassion of hym that shalle deserue yt
be congruous / but of him of whome I wylle haue Augustin's
compassion. This dothe. *St. Augustine* well p^{ro} *sancti* *Joan.*
ne in these wordes / the disputation of them ys *Tract. 86.*
sayns the which doo defende / the p^{re}sciens of
god agaynst the grace of god and therefore saye
that we were chosen a foie the makynge of the
worlde / by cause that he knewe a foie that we sh
ulde be good / not by cause he shulde make vs
good: but he that saith yow haue not chosen me
saith not that / for yf he byd therefore choose vs
by cause that he knewe a foie that we shulde be
good then must he also knowe a foie / that we sh
ulde first haue chosen hym. &c.

Here is it playne that the election of god ys
not by cause he sawe a foie that we shulde doo
welle / but alonly the cause of the election is his
mere mercy / and the cause of ours doyng welle
is his election / and therefore. *St. Paul* sayeth
not of workes but of callinge.

Now goo to yow subtylle Duns men with
the poure carnall reasons and serche out a cau
se of his secrett wylle. yf you did beleue that he
were good / rightwylle and mercifulle yt were a
greet comforte for yow / that the election stode
alonly by his wylle / for so were yow surer that it
shulde be bothe rightwylle done & also mercy
fully / but you haue no faith & therefore must yow
nedes mistrust god / & of that falle yow to inye
callys of electyon of youre owne strengthe as
one shulde saye by cause god wylle not of his ri
ghtfynesse or of his mercy choose vs we wylle
be surer yf we shall be elected / for first wylle we in
uent yf the election cometh of deservynge & thā
wylle we also deme seruen workes / yf shall the
re vnto be a peynted of vs / so that the elec
tion & reprobacion stonderh all in youre handes.

For wyl of her alone strength.

But now because that there be certain open
places of scripture that geue wonly the cause to
god alone of election and also of reprobacion/
therfore are you sore troubled/ and can tell no
nother remedy/ but alone to study/ how you
may wyng and wrest the open scripture / to
foryng of your erreure and to the satisfi-
fyinge of your carnalle reason / so that in
the holy gost saith / I wyl obdurate the hartes
of pharao / yob wyl take a pon poe / to lerne
to teach the holy gost to speke better / and to
say of this manner / I wyl suffer pharao to be
indurated / but I wyl not doo yt but my ease-
nes my softnesse where by that I shall suffer
hym shall bryng other men to repentance /
but pharao shall st make more obstinate in his
lyes so that god dothe indurate (as yob say)
whan he dothe not chastice a synner but che-

**Origene in
persecution**

**Glosse. ro
ma. 5.**

**Micro. sup
Elaiam.**

with softenes and calsnes and sufferance to
hym. He is mercifulle whan he doth call a syn-
ner to repentance by affliction and scourging / so
that induration after your exposition / is no
thyng els but for to suffer clye by softenes
se and by goodnes / to have merce is nothyng
els but to correct to scourge and to punish
for their synnes: this is the exposition of indur-
acion after Origene. S. Hieron. ad after your
recommen glosse. S. Hieron. wydes be these
god dothe indurate / whan he dothe not by and
by castigate a synner / he hath merce whan he
doth call a synner by and by unto repentance
by afflictions. &c.

This is auctorite pough as you thynke /
what shulde yob seche any farther yd not the
certain understond scripture / is not this expre-
cion plaine: this taketh away alle inconveni-
ence by this

Can doo nothinge but synne. Fol. xxvii.
By thys exposicion / god ys not the auctor of
evyll thys ys a clarky exposicion / Breuely
Thys must needs be the true exposicion.
wherefor it were better for you / to erre with. **H.**
Hierom / and with **Digen** than for to say trewe
with these new heretikes / so call you all them /
that will expone your olde blyndnes.

How have you well defended the matter.
R. Now ys your cause well proued. **R.** Nowe must
the holy gost charge his wordes / for he hath new
scote matters / as where he was wont to say / I
have hardened **Pharos** harte. **R.** Nowe must he
say / **Pharo** hath hardened hym selfe / by my so
frenesse and by my calyces / but I have not do-
ne it. But yet I pray you. **H.** goodlye matters
how wolde yow satisfye a weke confens that
syche faith to the wordes of god and reken the
y^e holy gost / knoweth well what he shal speke
as he wil speke nothing without a geet cause / but
y^e that he speaketh shall be so well spokt / y^e you shal
not a mende yt / how think you ys yt sufficient
to say to this poore man / **Digen** and. **H.** **Hierom**
saye so / holde thou thy pece / be thou content with
their exposicions / for he thou no farther yt doth
not be come the to knowe it but nowe will he laye
to your charge / That this thing is openly wri-
ten in scripture / and the wordis of **Moses** and
of **paul** be playne therfore you must answer to
them / and yt shall be as lawfull for hym too
knowe the mynd of holy scripture as the expo-
sition of. **H.** **Hierom** or of **Digen**. Scripture
saith playnly / That god dothe indurate **pha-**
ros harte / not **pharo** his a weke harte / It is a new
gramer to say / I will indurate **pharos** harte /
that shal be as muche / as **pharo** shal indurate
hymselfe thowow my sofrenesse / and pacis / by this
R. ends shal

For wyl of her aunc strength.
rule shall Anaxagoras philosophye come in pla
ce that shall make of euery thyng what we wil
And where as scripture saythe / **Paul** / **Paul** /
Why dost thou persecute me / I hal be as mu
che to say / As why sufferest thou me to be perse
quid / Also the father of heuen / sent his wonly
son in too the worlde / shall be as much to say
as he suffered hys son to be sent / Doo that we
shall expounde all places of scripture / too ouer
a wne purpose / and not to loke what ys the sen
sens off holy scripture nor yet what the mynde
off the holy gost ys / but what exposityon wyl
please vs best / and what wyl best serue / to ouer
re carnall mynde. Forther moze yf god do hard
dyn mens hartys whan he suffereth / and when
he ys softe and shewyth the mercy / tha did he hard
dyn the hartys of the Iups whan he brought
them out of Egypt in too wylernes / than did
he hardyn them / whan he brought them out off
the captiuitie of babylon / than harden / he be al
the worlde whom he suffereth in greet softnesse /
and mercy / Also after youre exposityon he is
mercifull to Israhell whan he sent them in too
babylon / for there dyd be chastyn them and by
affliccyons prouokd them to repentance / **A**p
ke wylse yf father of heuen had no mercy on the
world / whan he sent hys son / for of that he ga
ue men an occasyon off inburacyon / But whan
he dampneth synners / than by youre rule hath
he mercy on them / for he chastiseth and pouny
eth them so / their synnes this ys youre rule off
induraciō / and no mā may say agens yt / but yf
God suffer may not signifye to geue grace / nor
to remitte synne / but to chastis ad to scourge and
by paynes prouok to repetaunce / and Indurare /
shal not signifie to harden / but to suffer ad to be
patient / and to

Can doe nothinge but synne. For he is
patient ad to be mercifull & not to chastyse. But
you saythe. How was god mercifull
vnto pharo by softnesse ad by sufferance who
he chastysed so sore with ten plagis and with
suche plagis as Moyses merueled of. Call you
that softnesse was þe sufferynge of pharo was
þe occasiō of Induraciō by parties.elines
and by sufferance. God send his aduersaries of
þe papens and of þe sufferance. I pray you how
coude god chastise him more & yet at every pla-
ge he saith I wil indurate pharos hart wherfor
pharo had none occasiō of induraciō by suffer-
ce & parties of god but rather by his scourging. W-
herfor here must be an other sence in these wordis
thi you to make & we must seke out an other
way to know how god doth work induraciō in
mannes hartes (suche wordis do the holy gost
wile therfor dare we speke them) And how he
is the doer bothe of good ad euill and yet alle
thyng þe he dothe ys well done.

But you must needs graunt / that after
the faule of Adam the puer nature of man was
corruptyd by synne / Where by / we be all wpe-
kyd and borne / as Paule saythe / by nature
the chylderne of wrath / and as dauid saythe
we are all conceived in synne / Not withstanding
of this corruptyd nature / dothe god make all
me bothe good & bad / Those þe good / be good
by his grace / those that be bad / be bad of corrup-
tid nature & yet god hath made the fewer the les-
se by nature they are of þe same goodnes ad no
better than naturis / þe is to say euill / but yet þe
creaciō of god & his workemanship is good tho
ugh thing be euill in it selfe / yet is gobis work a
for him selfe good though al þe would say þe nay /
now god of his infinit power doth rule ad gyde

fre will of her alone stretch.
all maner of men bothe good and bad/ and all
men by hys infinite power are moued vn to
operations/ but euerye man after hys nature/
As after your alone philosophy/ *Primum mo-*
bile/ by the reason of hys owne motion carpeeth
all þe inferiour thyngis wth hym/ & suffereth no-
thyng to be vn moued / nor wth stondynge he
mouyeth all their alone naturall course/ So ly-
kewyse god of hys infinite power letteth no-
thyng to be exempted fro him but all thyngs to
be subiect vn to his accyon ad nothyng can be
done by them/ but by hys pyncypalle motion
so that he worketh in all maner of thynges bo-
the good and bad/ not changyng their nature
mouing the alone to worke after their nature:
so þe good worketh good & þe euill worketh euill
& god blithe the bothe as instrumentis & yet doth
he nothyng euill but euill be done allonly: tho-
row the euill mā/ god workyng by him as bi an
instrumente: take an example a mā doth sawe a
bloke with and euill sawe. The whiche ys no-
thyng apte for to cutte well/ & yet must yt nedis-
cusse at the mouyng of the mā though it be ne-
tier so euill for the mā in mouyng dothe not cha-
nge the nature of the sawe neuer thelesse the ac-
cion of the mā is good ad cōtingly done but the
cutting of þe sawe is after his nature/ Colikewise
god moueth these euil instrumentis to workyng &
suffereth the not to be ydill but he chagith the not
their nature wherfore their operaciō is a frute-
concupēt for their corruptiō nature but yet there
is no faure in godis mouyng. Here haue you now
how god workis all thingis in al mē both good
& bad but now let vs go to þe induraciō of the
euill thus is it/ first they be euill of nature &
can abyde nothyng that ys good nor yet suffer
any good

Can do nothinge but synne. fol. xix.

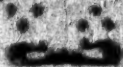
any good to be done. wherefore when god p̄nt
for of the goodnes dothe any thyng: or saythe
any thyng vnto them / than ar they more and
more/soar and soar contrary vnto god and to
alle his workes / for of their nature they are so
corrupted/and can not agre to the wylle of god
nor to any thyng: that is good / but when it is
offered them eyther in worde or dede: than blas-
pheme they/thā withstonde they with alle their
myght with alle their powre than ar they pro-
uoked of their corrupted nature/to more mys-
chiffe and more/and alle ways harder ad harder:
as for an example / whane the blessed worde of
god is preached vnto them that be wylhed / so
whome god hath geuen no grace to resene vt/
thane ar they nothing a mended/but more indu-
rated and alle ways harder and harder / and p̄
more the worde of god is preached the more obsti-
nate ar they/the more myschiffe intende they/
than alle their studye/than alle thye wylturn/
than alle their labour/than all their myght/thā
alle their power/than alle their crafte and sub-
tylty/than alle their frendes that they can ma-
ke in heuen and erthe / is nothyng elles but to
appesse the worde of god / per and they thinke
alle to lpytthe for the more vt is preached the mo-
re they grudge and p̄ woder be they after this
maner was the harte of pharao indurated wh-
ane that the worde of god was declared vnto
him by Moyses/and he had no grace to resene
vt/than the more that Moyses labored in p̄ wor-
de/the more surdpar was he in withstondinge
of vt and alle ways harder and harder/this is
also evidently sene in the corrupt nature of mā
for the more a thyng is forbydden hym / the
more desyerty he is to do vt/but what made me to

¶ 3 god into

Ite wyll of her awne strength
goo in to Egypt too fetch an exampylle to pro-
ue thes; lorde of oure byshops; yf they be not
oppul; induraty and blyndyd / ad so blyndyd
that no man ys abyly too defende them by any
reason or lawe / and therfore they take them sel-
fe to violence / and oppression as pharo dyd why-
ch be the ryght signes and tokyns of indura-
cyon / for the moze the woide of god ys preached
and the veryte ys declared vn too them the
moze sturdyer and obstynat be they agensle yt /
and all they; studdy; all they; wyty; all their
counsellis; all they; craft and myschefe; with
all gloynge and linge; ad with blasphemyn-
ge of god and hys prechers / ys nothyng elles;
but to kepe the woide of god vnder / ad to with-
stonde that veryte / whyche they knowe in their
conspens must nedys goo forth / though alle
þ world wold say nay / and thertore wil they be-
re no mā; no; reason with ony mā; but euen say
as pharo dyd; I wyll not lette the popple goo /
but yf they were not induraty and the ver-
tyte vn to þ verite they wold at; leste ways
here they; poure brothern of chryste and know
what they coude say / and yf they coude pro-
ue they; sayng to be trewe / than yf they had the
loue of the veryte as they haue but the shado-
we / they wold geue Immortal thankis to god
and with great mekenes and with a lowe spyt
rescue the heuenly veryte and thanke they; bre-
thern hartely / that they wachyd them of suche
a damnable waye now in goode tyme and se-
son / but they haue noo loue too the veryte nor
yet fere off god nor regard too the danger off
they; soule / for they be chylde; off induracy-
on and off blasphem; / and there fore the mo-
re ys preached the moze are they obstynat
There ys the

Can do nothinge but synne. fol. 2
Thys ys the very induerpon that god
worketh in mannes hartes where
bye they be the chyldren
of darkenesse

¶ Finis



¶ It ys lawfull for all ma-
nner of men to rede he
ly scrpyture



It is lawfull for alle maner
of men to reade holy
Scripture.



Whiche caner antichrist be better
knowen/ than be this tokyn y
he condemneth the scriptures and
maketh it heresy and hys tres
son agest the kynges grace for
lay men to reade holy scripture
As though it were aldy a po
ssession and an heritage of cer
tyn men that be markyd allonly with exterior
sygns/ and the trouth to say with the tokyn
of the beste / as with chauny crobyys/ longe go
wnis/ and banners a boute their neckys/ thei y
haue these tokyns be the heyes of holy scriptu
re / and maye reade it at their plesur/ though thei
ey vnderstonde as muche there of as a popen
gaye/ but holy scripture/ that is sent vs from he
uyn/ yee and that by the sone of god/ to dystro
ye alle heresy/ This holy scripture shalle inge
der in laye men heresy/ If this be not the doct
ryne of Antichrist I knowe not his doctryne.
Telle me what caner be moze contrary to christ/
thā by violence to oppresse holy scriptures / and
to condemne them as vn lawfull yee and as he
resy/ for certyn men to reade/ and to say y there
be certyn secrettes in them that belonge not
for lay men to knowe/ And y this thyng shal
le not be denyde/ for I know they be slyber y I
haue to do with/ there is no holde of the/ ther
fore wille I recyte an oppo Acte that alle the
worlde dothe remeber.

My lorde of london Openly at paulis cros
se was not a shamid with intollerable blasphem
ys

mys to condemne the holy testamēt of christ Ie-
sus haung for byen but a damnable collour ad
a dedly reison of the deuy. That was how the
re were in the translatyon so meny heresys &
alle the worlde knoweth that it was abhormy-
nable and a dedly ipe / though it were a lordly
ipe but such probacions doth god alle ways
lette the haue / & be agens his holy betite / but
let vs graunt & that translatyon was so false /
why did not yow there take a poynt yow opnyly
for to amend it and to sett forth the truly & holy
testament of christ yow must needs graunt that
there is an holy testamēt of his in erthe (except
yow wille deny christ as I doubt not but that
yow wille in effect) where is it? whye haue we
it not? If that wer not it whye do not yow sett
the very trew testamēt out / yow were rebdy
to cōdemne an other mans faithefulle laboꝝ ad
diligence / but yow had no cherpte to amend it /
yow thynke alle ways to dissenue the worlde w-
ith poure holy hypocrysy / men be not so blind
but that they cane welle Judge / If yow hade
condemnyd that testamēt alonly by cause off
errours / yet at the lest ways yow shulde bothe
of cherpte / and also of dūtye haue set forth
the trew texte / and than wolde men haue thou-
ght / that yow condemned the other by the reso-
of errours. But men may now euidently se &
yow dpyd not condemne it for errours sake /
(for how shulde they iudge errours that be
soo vnclernyd) but alonly by cause that the
berite was ther in / the which yow coude not
abide that men shulde knowe / and that dpyd &
processe of poure sermon and also poure tyran-
ny & dothe folow wel yow but my lord I say
to yow / ad to all yowes if yow do not amend it
shalbe

It is lawfull for al men

Isa. 62.

Mat. 10.

Shall be to your everlasting damnation / for
god wille not take thys rebuke at your hon-
de / remember that he hath sworn by the mo-
ght of his prophete by his ryght honde and by
the might of his strengthe that he wille defen-
de this cause / He not these lordly wordes / of
eternalle god / thinke you to make hym forsw-
orne / Remember how the holygost thretyneth
you in another place saynge / of a man dyd dys-
spise the name of Moyses / he must with out any
mercy dye / how muche more are they worthy
of punishment / that do trede the sonne of God
vnderneath their fete / and dyspise the blood of
hys testament / how thinke you ys not this op-
pnyl agens you / That cōdemne not alonly ch-
rist but also his blessed wyrd / and alle that lon-
gythe to hym / Take a way churles word / and
what remaneth bi hynd of chryst / nothyng at
alle. I pray you my lordes to whome was thys
wyrd fyrst preached / to whome was it wrytten /
alonly to pipkes & not vn to lay men / ye was
it not wrytten to alle the wyrd / yes truly / wh-
ere by wille you conuerte a turke or an infide-
lle / not by holy scripture / whan they be conuer-
ted / what wille you lerne the / what wille you
geue them to rede / any other thyng than holy
scripture / I thinke nay. How wille you ma-
ke your awne cutymen / your awne cytylls
your awne subiectes / ye / your awne brethe-
ren / redemed wth churles blessed blood wyrd
them Jays / and infidelles / But ther is no re-
son nor no bretherhod / nor no churshen cheryte
that cane moue you / or that cane helpe you / for
you are so blynded and so obstinate agens
chryst / that you had rather alle the wyrd shul

di per

de perthe/thane his doctryne shulde be brou-
ght to lghte/but I do promisse yob / if god do
spare me lyffe / ad geve me grace / I shalle so set
it out / if yob do not rebuke it that it shalle be
to youre utter shame and confusyon, fynde y
best remedy that yob cane / I do beleue stedfast-
ly / that god is myghtier than yob / and I doo
rekyne and saytheffully beleue / y yob are ten
tympes worse than the grette Turke for he re-
gardeth no more / But rule & dominyon in this
world And yob are not there with content / but
yob wille also rule ouer mens consyences pec ad
oppreste christ and his holy word / and blasphem-
me and condemne hys worde / was it not a ho-
ly counselle / of the chanceler of london to coun-
selle a certyn merchāt / to by Robyn hode for
his seruantes to rede / what shulde they do with
vitas patrū / and with booke of holy scripture /
Also the same Chanceler sayed to an other mā /
what fyndest thou in the gospel but a story / what
good canst thou take there out /

O lord god where arte thou why slepest thou /
why sufferst thou this blasphemy / Thou hast
defeded thy prophetes with wilde fier frō heuē /
And wylte thou suffer thy wonly sone and
thy heuynly worde / thus to be dyspyled / and
to be rekenyd but as a story of Robyn hode /
Wylle ype good lord / Wylle ype / thy enemyes
do prynciple / Thy enemyes do multiplye / shewe
thy power / defend thy glory / It is thy con-
femely and not ouers / what haue we to do with
it but alonly to thy glory / venge this cause
of thy enemyes shalle rekyne yt not to be

thy cause

It is lawfull for al men

thy cause / O thou eternalle God though our
reignes haue deseruyd thys / yet loke on thy
name yet loke on thy veryte / Se howe thou
arte mockyd / Se howe thou arte blasphemyd /
ye and that by them / that haue takyn on the
to defend thy glory / But now heuynly father /
Seynge that thou haste / so suffered it / yet for
the glory of thy name / geue some man streng-
the to defend it / or els shalt thou be clearly ta-
kyn out of the hartes of allemen. wherefore
most gracious lorde / of thy mercy and grace
I beleeue the / That I may haue the strengthe
to defend thy godly worde to thy glory and ho-
nour / and to the better confusyon of thy mor-
talle enmyes / helpe good lord helpe / and I
shal be not fere a thovland of thynne enmyes /
In thy name wille I begyn to defend thys cau-
se. fyrst comyngh the saythfulle seruant Mo-
ses / trewe and Iuste in alle thy workes / and
he commandyde saythfully and trewly / and
with grett thyetynghes that man / woman and
childe shuld dylgently rede thy holy worde /
Sayng / Sett poure hartes on alle my wordes
the whych that I do testyfyce vn to you thys
day / That yow may commaunde them vn to yow
re chyldern / to kepe / to doo / and to fulfille al-
le thynges that be wyrtyn in the boke of thy
lawe / Make howe he commaunded them to ler-
ne their chyldern alle thynges that be wyrtyn
in thys boke / and so to lerne them that they
myght kepe and fulfille alle thynges that were
wyrtyn in the boke / Moses maketh nothyng of
secretnes and wille yow make secretes ther in-
howe shalle men fulfille those wordes that they
knowe not / howe can men knowe the very

Deu. 32.

trewe

To reade holpe scripture. fol. X. li.

fre way of god and haue not the worde of god
is not alle oure knowlege ther in. The prophete
saith/ the worde is a lantern vn to my fete
a lyght vnto my pathys/ he calleth yt a lantern
and lyght yet and that vnto alle men / and yow
calle yt but a story/ darkenes/ and a thyng of se
cretnes yee and occasion of heresy: how cane y
occasion of darkenes geue lyght: how cane a lan
tern be a thyng of secretnes / how cane y be
ryte of god be occasion of heresy: the holy pro
phete saith/ blessed is the ma that setteth his de
lectacion in the wyll of god/ and his meditaciō
in godes law night and day/ here saith the y spret
of god/ that men be blessed/ that study y worde
of god/ and yow saye that men be heresyacs for
studying of yt/ how dothe the spret of god
yow agre. Also .i. Paule commaundeth vs to
rescue the helmytt of helthe / and the swerde of
the spret/ the which is the worde of god/ I pra
ye yow to whome dothe he here speke: to pry
ests only: howe meny of youre pryestes dyd he
knowe: yt was not this wyspyle wyrtten to the
wholle church of the Ephelians. And did not
they rede yt: were not they lay men/ & why shall
not oure lay men rede: that they red. Howe
uer dothe not Paule calle yt the swerde of the
spret/ is it not lawfulle for lay men to haue the
spret of god: Is the spret of god not fre but
bounde alonly to yow. Also .ii. Johan saith/ yf
any man come to yow and bryng not this doc
trine refuse him not in to youre housse nor yet
salute hym/ here the holy goste wolde we shulde
haue no nather doctrine/ but holy scripture/ and
yow wyll take yt alonly from vs. Forthermore
this was wyrtten vn to a woman and to her
chylde and yow wyll that nother man/ wy
ll not

psal. 118.

psal. 1

Eph. 6

It is lawfull for all men.

Let not childen chaunge rede yf but yf we shoulde re-
seue youre poples in to oure houses/after this
rule/ I thynke we shoulde not be greatly combe-
red wth them/ for there are fewe of them that
haue this word/ also oure Master Christ saith
vnto the pharisees/ seeke yowr scriptures for in
them yowr thynke yow haue eternalle lyffe/ oure
Master sent the pharisees to scriptures and yow
say yd christe men to rede the/ who had a worl-
de sperte thane they/ yet they iudged better off
holy scriptures than yow do/ for they iudged to
haue lyffe in them and yow iudge to haue here-
ses in them so that yow be tentymys woulde to
scriptures/ than euer were they. Also Paule sayth
all scripture gyven by inspiration of god is pro-
fitable to teche to spoure to informe/ to instruct
in ryghtnes/ that the man of god may be per-
fyte and prepared vnto alle good workes/ yow
wyl not deny but scriptur is gyven vs of god-
ergo after. S. Paule yt ys profitable to lerne
wth and yow say yt ys damnable and good to
lerne hereses wth. S. Paule saith yt is good
to improve hereses/ and yow say yt engenderth
hereses. S. Paule saith it is good to informe/
and to instruct wth ryghtnes/ and yow say to in-
forme hereses. S. Paule saith that the man of
god may be perfyte by yt/ and yow say that the
papistes only shal haue yt/ so that yow play
overtwart wth. S. Paule in alle thynges. Al-
so. S. Paule saith/ yow may alle interpretate
scriptur one by one/ that alle men may lerne/ &
alle men may haue comforte but lett youre wy-
ues kepe silence in the congregacion/ marke
how that alle men may prophesy which. S. Ja

1. Tim. 3

gustine dothe

To reade holpe scripture. fol. L. iiiij
gustine dothe declare, for interpretatynge scrip-
tures / ergo yt belong. th not allonly to popes /
Also he saith that women must holde their pece /
which, he meane not to commaunde yf they were
well lerned. Forthermore he wille that women
shal lerne of their husbondes at whome / how
shall their husbondes lerne them yf they be well
lerned them selfe. Also. I. Paule geueth testimo-
ny of Timothy that he was lerned in holy scrip-
tures / from his chyldhod / the which were abyll
to so instruct hym vnto saluation by faith in
Christ Ihesu / here yow not how Timothy
was lerned in holy scriptures a fore he was ep-
iscope / yf he were but a chyld: the
which as. I. Paule saith / were abyll to instruct
hym / and yow say they be abyll to condemne me
is not this cleare contrary agens. I. Paule are
yow not a shamed: what woordes shal Antichrist
doo more contrary to christ than these he telleth
all christen men wyte the dedes of Antichrist
and they must alle agre in this that he shall con-
demne scripture / but that shall he not doo / with-
out some colour of ryght / and of holynes / & yow
condemne it hauinge no colour nor no shadow
of holynes / but only reason of fleshelynes / and
of starke madnes / thynke yow if the grete Tur-
ke wolde reuele suche reasons as poures be / yf
and a grete delie better agens hym mahomet /
that he could rayne so longe as he hath doner

May doutles / and yet yow loke to be a solwed
agens Christe / the ryght sone of god (per and
that of Christen men) which coude not be hard
agens mahomette.

Also

It is lawfull for all men.

Mar. vlt. Also our Master Christ commandeth his ap-
Mat. vlt. stles that they shuld preche the gospel vnto al-
le creaturs/and as Matthew saith/that they
shuld teche men to kepe alle maner of thing þe
he had commanded them/ Marke that the gos-
pelle must be preached to alle maner of men not
to pryests only/ the appostles must also lerne
men to kepe alle thynges of the gospells which
they can not doo with out they knowe the/ now
yf these thynges that the appostles dyd lerne
shulde engender o: be any occasion of heresys/
than the holy appostles were occasion by their
doctrine of heresys/ yee and that at the comma-
ndement of our master Christ/ what neede the ap-
postles to lerne vs any thyng that myght be
occasion of heresy: were we not in heresy a fore
they came: were we not alle disposed of oure na-
ture vnto all maner of myschylle/ and yet after
poute lernynge they come and lerne that thing
that is occasion of heresy/ but of youre consciences
are yow not a shamed/ thus damnable/ to blas-
pheme the heuynly wordes of god thus shameful-
ly to condemne godes word: thus presumptuous-
ly to vnder trede the grise of the holy gost yee
that vnder the pretence of holynes/ and of chri-
stendom as though you did saue Christ/ wyl
yow make Christ an auctor of heresy: and that
vnder the name of holynes/ wylle yow by youre
holynes/ and youre damnable hypocrysy/ conde-
ne our Master Christ/ the auctor of alle good-
nes: But breuely yf yow wold teche nothyng/
but that that our master christe hath lefte to
be taught / we shulde not haue so meny hereti-
kes as we haue / for now men be none heretikes
for spekyng agens scripture (for yow graunte
that me speke scripture) but for spekyng agens
your lawe

To reade holycrypture C. v.

your lawe for that cause be they made hereticks/ And by that be they prouyd hereticks/ now lett euery churche man Judge in his consens of this be right or lawfull Is not thys a merueilus thyng/ lett a man lyue in fornicacion/ in incontinencie/ in thefte/ in murder/ drunkennesse in extortion/ in bybery/ byeuely in all maner of myschance/ and yet he will haue nothing too doo wth them/ yet he will scape reppene hym/ yet he shall be a great officer vnder nethe yet and greatly in your fauoure/ But lett a man come and preache the very true gospel of Chyist And there by reppone your damnable lyuynge/ and thus begyneth he to be an heretick and ye shalle coste you great labour of you make hym nott an heretick in dede/ And yet haue you nothing that you can reppone in hym as consernyng hys lyuynge/ But alonly that he preacheth the gospel/ Is not thys a merueilus heretick whose lyuynge you must nedes graunt to be good/ And also you can not proue/ but that his lernynge ys of Chyist/ but alonly that yt pleyth you not/ so yet dare not take in hand to proue yt false/ but alonly by vvolence you will condemn yt/ Thynke you that god will thus suffer/ remember what he sayeth by the holy prophet/ Who hath reppoynd & vntaynted the peopple/ And hath destroyed the wykyd/ And taken a way their name for ever/ The lord hath prepared hys throne of Judgement/ Doubt you not but he shalle shortly reppone you/ his Throne ys set/ and to the Judgement must you come where you shall neuer be able to defend this cause/ but you must perche for ever But here will you say that you preche the gospel to the peopple/ and that is ynough for they nede not to haue yt in englyshe

Q. Answer.

It is lawfull for all men

And were I pray you what was there any lawe
that euer men were bounde to kepe, but that yt
was geuen them in writinge / I will not say that
you doo not teche the right gospell / for you
knowe it not / But how are they able to bere a
way that thing & they do but here / And yf they
may here it of you why may they not also rede
it / But loke on. **St. Luke** that wrote his gospell
that men might knowe / for a certayne thole tynge
is & they were in forme of. **Howeuer** why
did the apostle write / yee and & vnto lay men /
saying that they were so diligent in preaching I
dare boldly say as you be. But lett vs see how
lay men were for bidden to rede holy scripture
in the apostolike tyme. **The** nobelyst of th: **Salomo**
nis, whiche reserued the woordes scribyd the scrip
tures daily whether those thingis that **Paul**
prechyd were so or not / here haue you playne &
lay men scribyd scriptures too knowe whither
pauls doctrine were true or not / And also how
they rede daily scriptures / And now come you
and say that lay men shall rede noo scriptures
but allowe rescue them of youre preachinge, wh
at yf you preche lyes (As yt may be proued too
your face & you do) shall it not be lawfull for
them to seeke scriptures / but to lerne youre
lyes?

Here wyll I respyr how a gret prelatte of ch
ristys church (the first letter of hye name ys
Doctur **Doctur** **Allen**) dyd interpretate & declare se
uyn places of scripture / to the gospell instructy
on of **Chy**stys church as all men may Iudge
part., **The** first place was this & the folde cable
ys harde to heare / by this thre folde cable / he
vnderstod / the **Reuerent** father in god my lorde
cardynall

To reade holyscripture

C. vi

Cardynalle/ The fyrst foule was/ That he was
an ynglyshe man borne/ the whyche was a stro
ge thyng and harde to wyth stande/ The secon
de foule was that he was legat and that not
after the common maner/ but legatus a latere/
that ys sponge out of the blessed syde yf our
holy father the pope/ This was a strange fou
le and coude not be lyghly broghyn. The thir
de foule/ he was a loyde and that of the kings
counsell/ This was a strange foule/ and all
these thre to gether dyd make so strong a cable
that no man wyth in the realme myght bryke
yt or wythstande yt. I was foye a freyd that he
shulde haue reuyned the nobylle and the wyllie
blond that thys threfolde cable dyd spyng out
off/ than had yt ben so stronge/ that the stron
gest Dre in the butchers Halle coude not bryke
it. This exposycon dyd I here and sawe by him
therfore I can sclypse it the better.

The Seconde scripture was thys from
syon shall come out a lawe / and the worde of
god from Jerusalem / This dyd he expounde
on thys maner/ The commandment of the most
reuerent father in god lord Regatte / ys Come
from hys hys pelys/ and from hys noble grace
hether vn to you.

The thyrde scripture/ was thys Omnia
et salua et date campana/ thys dyd he expounde
on thys maner/ I haue done my visitacio/ now
geue me my money how thynke you by thys ho
ly Doctore/ ad this prelates of Chyestes church
bath he not well declared holy scripture / Is
he not worthy to be beleuyd? What rea
son were yt that laye men shulde serche scrip
ture than might they reponne this noble prelat
D. 2 What is

It is lawfull for all men

Acts. 18.

What order were that yt were ryght yf he were well scrupd that he had a thirfold better too flèche him in/ But by suche doctours as these be must the poure peopple be rulsd and yf they wyl serche for the verite them selfe / than must they be heresykes by cause they wyl not beleue these holy fathers/ But let vs procede in oure matter agest these blasphemers of godes word Priscilla and Aquila dyd expound vn to Apol: to which was a grett lernyd man the perseyt vnderstandyng of scripturs/ These were lay psons and yet were they so lerned in scriptours that they were able too teche a grett doctour / And now laye men may not rede scripturs This was allowyd by petter / ad paul: But their succours wyl condeme yt as heresy.

Acts. 1.

Also Enuchus that was the tresurar vn to y^e Quene of y^e Ethiopians dyd rede Eclay the prophet / The whiche he vnderstode not / tyll god sent him Phillip to declare yt vn to hym/ This was a lay man/ And also an Infydell ad yet was not forbyddyn of god to rede scripturs But rather holpen to the vnderstanding of the and now wyl you forbyd chrysten men / to rede holy scriptours / that are croune vn to them ys and also to defende them vn to dether

2^o 8.3.

Also Saynt Paule saythe Let the woide of god dwell in you plenteously. S. Paul wolde that lay men shu be lerne the woide of god / ye and that plenteously / and you commaund that they shall haue nothyng of yt. How stonderth youre nothyng with Saynt Pauls abundaunce Abundantly and nothyng be for a lunder / But thus do you all ways a gre with Saynt Paule and wyl

To reade holy scripture L. bis.

And with holy scripture/ And yf you wolde say
playnly in wordis that poure dedys do declar
re openly/ than were we in no doute of yow/ for
all the worlde wolde take you/ as you be takyn
a foyr god/ y^e ys for the Satichyſtis that the wor
ld loketh for/ Reuer the leſſe doute you not/ but
god ſhall declare yt openly at hys tyme/ to poure
bitter conſol^{on} you and damnacyō / for thoughtles
yow neyther holde wyth Chriſt with holy doc
tors/ nor yet with poure aboue law/ where they
be agens^t you/ but all theſe muſt be expoundyd
and wrynge on to poure carnall purpoſe or el
ſe you make yt heresy / But thynke you that
the father of heuyn/ whiche for the grett tender
loue/ that he had to mans ſoule ſent hys only
ſone to redeme y^e/ and alſo to geue y^e a lawe to
lyue by out of hys awne mouth) ſhall thus
ſuffer y^e to be loſte thow^e poure hypocryſy/ ad
hys godly word to be ouer tredyn for the mayn
raynyng of poure worldly Glor^y naye douteles
for yf y^e were poſſyble / that he coulde moore
regarde poure pompe and pryde than mans ſol
le and hys godly worde / yet were y^e unpoſſyble
that euer he ſhoulde ſo deſpyſe/ the ſweet bloude
of hys blyſſyd ſone Ieſus/ wher^e for loke
a pon poure charge.

But to oure purpoſe/ S. Auguſtine is open Augu. 8
ly agens^t you in theſe wordys. My brothern re ſeaitres. I
de holy ſcripture in the whiche you ſhall fynde 33.
what you ought to holde/ and what you ought
to flye / what ys a man reputyd wyth out let
tyng^e what ys he? Is he not a ſhepe or a got
te? Is he not an Oxe or an Aſſe? Is he any
better than an horſe or a mule the whiche hath
no vnderſtondyng. 12.

¶ Here.

It is lawfull for all men

Here **S.** Augustyn moovyth men to red a
holy scripture And yov commāde them not to
rede it **S.** Augustine sayth They shall know in
them what to do/and what not to do/and yov
say they shall lerne nothyng there out but he
reys. **S.** Augustyn sayth a man with out lern-
yng of scriptures / is no better than a brute be-
ste / or not yov god fathers that wille make all
yovre chyldern no better thā bestes. Also **Atha-**
nasius. If thou wylte that thy chyldern shall
be obedient un to the / vñe them to the wordes of
god But thou shalt not saye that it belongeth
only to religious men to study scriptures /
but rather it belongeth to every christen man
and specially un to hym / that is wyappyd in
busyness of this world / and so muche the mo-
re / by cause he hath more neede of helpe for he is
wyapped in the trubbles of the world / therfo-
re it is genty to thy prospe that thy chyldern
shulde bothe here and also rede holy scriptures /
for of them shall they lerne thys commandy-
ment / honoure thy father and thy mother &c.

In epist. ad
Cyprian. c. 6.

These wordes be playne ynough agensle yov/
They neede no expolitiō / And the doctoure is of
auctorite wherfore answere yov to hym. Also
Chrysostom that was a byschope as welles as yov
be / condemneth yovre sentens openly saynge.
I beseeche yov that yov wille oftentimes come
hyther / and that yov wylle diligently here the
lesson of holy scriptur / and not allonly whane
yov be here / But also take in yovre hendes w-
hane yov be at home the godly bibles / and re-
seue the thyng there in wryth grett study for
abre by shall yov have grett vantage &c.

In Gen. c.
9. ho. 28.

These

To reade holy scripture L. viij.

These wordes be so playne that I can ad-
de nothing to them/ wolde yow that we shulde
take yow for byshops and for holy fathers / &
be so oppynly agens scripture / and so contrary
to holy doctours / that wille I neuer do, wylle
I lyue / I neuer loke to see other Antichristes
than yow / And so wille I take yow myle I se
almighty god couerte yow. Also p same doctour
saith. Wyllyche of yow alle that be here / (if it
were requyrd (coude say wou psalme with In Mat. 4.
out p booke or any other parte of holy scriptur / I. hom. 3.
not wou doubtles But this is not aloly p wou
ste / but that yow be so slow and so remisse vnto
spituelle thynges / and vnto deuillishenes yow
are whottar than any free / but men wille de-
fend this myschiffe with this excuse / I am no
religious man I haue a wyfe and chylde /
and a houle to care for / This is the excuse wh-
here with yow doo (as it were with a pestelerte)
corrupt alle thynges for yow do rekyen that p
study of holy scriptur belongthe alenly vn-
to religious men / whane they be mucht more ne-
cessary vn to yow than vnto the sc. Here may
yow se that poure damnable institution was in
the hartes of men in chrystos days / & how
they wolde rede no scriptures / but yow se he co-
demnyth it / ad calleth it a pestilens / & wille yow
now byng it in agayn / If yow had but a lob-
ly statute of poure alme agens me or an other
man / yow wolde caulle be heretikes / But yow
neither regarde chrystes holy woide nor holy
doctours nor yet any other cunye that is ag-
ens pou. But lett us se what poure alme lawe
sayth to this / If churche (as pauls sayth) be the
power and the wysdom of god / thane to be iuxta.
ignorant in scriptures / is as muche as to
be ig-

It is latofull for all men
 be ignorant of Christ. i. c. Here haue you playnly
 ly that to take away scripturs from lay men/
 ys as muche as to take away christ from them/
 the which no doute/ but that you haue intend in
 youre hartes to doo / and that thinge god knoweth
 and youre workes doo declare yt the whiche
 god shall venge full shortly ouer you / also
 in an other place/ I wylle sett my meditation in
 the iustificacions / and I wylle not for gett the
 wordes/ the which thing is eryng good for al
 le christen men to obserue and kepe. i. c. Here ys
 a counsellor of youre atone that hath admitted
 that alle christen men shall study holy scriptu
 re. And wylle you now condemne yt. Is their
 neyther scripture of god/ nor practys of christen
 men/ nor expositioun of doctours/ nor youre atone
 lawe / nor yet any statute of counsellors y wylle
 hold agens you. you be mercurius gigantes/ how
 shall a man be hane hym selfe to handyll wyth
 you/ yt is not possible to ouer come you/ for you
 wylle admyt nothyng that is agens you. But
 yet wyl I not so leue you/ but I wylle first de
 clare yt manifestly/ that you be contrary to chri
 ste/ and to alle holy doctours. S. Hierom/ reple
 nish you very sore in these wordes. O Paula
 and Eustochium/ if there be any thyng in this
 lyffe that dothe preserve a wyse man and dothe
 perswade hym to abyde wyth a good wyll in y
 oppressions and the tribulledoms of the world
 I do reken that specially yt is the meditacioun
 and the study of holy scripture. saying that we
 doo differ from other creatures specially in that
 that we be resonable and in that that we cane
 speke now is reason and alle maner of wordes
 conteyned in godly scripture / where by that we
 may lerne to know god and also the cause wher
 fore we

7. Anod. c.
 Des. et. di.
 B

In prob.
 In Epist.
 ad Ephel.
 1. 1.

To teache holy scripture. Jo. C. 12.
fole we be created / wherefore I doo soye marvel
le / that there be certain men the whiche geue the
selfe / to slothefullnes / and sluggishnes ad will
le not lerne those thinges / that be good / but eek
ken those men worthy to be reposed / that ha-
ue that good mynd. 12. Marke how that this
was wyrtten to two women / that were lerned.
Also he rekenneth nothyng better / than to study
holy scriptures / he also meruaylyth / that ferten
wylle neyther study scriptures them selfe nor
yet lett other men study them / It is well kno-
wen / that these wordes pynche no men but you /
and you be so slothefulle and so geue to volup-
tuousnes / that you your selfe wylle not study
scriptures nor yet suffer other me to study the
but if you doo study them / it is to diffene you
re symple & your brother there by / and to mayn-
tayne your abhominable lypynge / with lye-
fynge and wyngynge of them: other profite co-
meth there none of your study / as all the wor-
ld knoweth. for you may not preche / but whā
you haue damnable cōdemned churles blessed
worde of eis by violence made some of your
poore brethren heretikes / than come you with
alle your gorgeous estate / pompe and pryde / to
out face churll and your symple brother / with
your outward damnable pryde a fore the face
of the world / but my lordes / lede of your fal-
pynge and your bialynge for our loide whose cau-
se we defend agens you / wylle at length not
be out faced Remember how the holy gost pra-
yeth agens you saynge / iudge them lord / that
they may falle from their cogitations / expelle
them lord for they haue provoked the / dought
you not but this holy sprett wylle prevaile a-
gens you / though god suffer you for a selsonne
yet hathe

It is lawfull for all men

yet hath he till this day defended hym selfe
his godly wordes agens all the pious crakyn
ges of the world/ and thynke yow that he wyll
nowe take a faulte at youre honde/ nay nay/ he
shall fynde thynst yow out bedynges that alle y
woulde shall take example by yow/ this is my be
leue. For that word that yow haue condemned
wth this lerne me/ wherefore if yow do not re
uoke the condemnation of the newe testament/
and ordeyne that alle churshen men may rede bo
ly scriptur yow shall haue the grettist shame y
euer men hade in this worlde for yow ar neuer
able to defend yt by no menys/ nor by no po
wer that is in erthe / and if alle power in erthe
wyll withstonde yt/ he shall rather byng the
alle to duste and rappe vpp of stonys newe ru
lars . yow wounys meat/ yow synkynge carriou
yow murtherment of helie spyr/ how dare yow
thus presume agens youre god omnipotent/
whether wyll yow flye to a boyd his danger/ he
uen and erthe/ water and syer/ cone/ mount/ and
starres/ sayntes and angelles/ man and childe/
be agens yow and holde yow a curled. what tho
ugh y denyle lasse on yow for a selen/ Remem
ber the ende/ but god geue yow his grace / that
I lose not my labour a boutte yow.

But now lett me a lytle youre carnalle rea
sons that yow byng for yow. The first is this
euyl men doo take an occasion of heresy out of
scripturs/ wherefore yt is best they haue yt not/
I answere lyke wyse good men doo take an oc
casion of goodnes there of ergo y people ought
to haue yt/ but wyll yow condemne alle thyn
ges where by men doo take occasion of euylle/
I haue must yow fynde put out youre alone ptes
for by them take yow occasyon to see many euyl
le thynge

To reade holy scripture. **fol. 1. r.**
le thynges: yow must also dystroy youre houtes
youre sette youre tonge/ and alle that yow haue
for these do yow mysse vte very often/ yow must
also dystroy youre awne hartes wherby yow ha
ue not alonly occasion of evyll/ but yow doo
e hyke evyll in very dede/ yow must also dystro
pe alle fayre women/ for of them take yow sove
occasions of evyll/ yow must also burne alle
yowr goodes and dystroy alle youre richys/ for
of them me take occasion to be theys and yow
to be proude/ yow must also dystroye all wyngs/
for of them men take occasion to be drunken/
yow must dystroy alle metys/ for they geue men
occasion of gluttony/ yee yow must dystroye the
marry of god/ of the which evyll men take bol
dnes in their myshyppe/ hysenly what is there
soo good a thyng but that evyll men can take
an occasion of evyll/ yee and that of Christe
him selfe/ as. **St. Paule** saith which vnto to the
Jups is offence/ and vnto the gentylles occasiō
of folyshenes/ and yet for alle this yow maye
not dystroye Christ/ but he must remayne styll
and so lyke wyse y gospelles/ for though y the
evyll man/ which wyl never be good/ rescue of
it occasiō of evyll/ yet there be many thousands
y rescue there by their saluacion. Now be cau
se y spyder gethereth popson of y good herbes/
it were no reason therfore to dystroy alle good
herbes. Another of youre reasons/ there be scr
pt sentences in scripture y is not belöge for ebe
rye mē to know/ as oure. **St. Chast** saith/ vnto
yow is it geue to know/ y mysters of y bring
hō of benē/ vnto the is it not geue I shewe w
home mene yow whā yow say/ vnto yow it is ge
ue/ yf yow mene y apocles/ alonly their succes
sors thā may not yow rēd holy scripture/ for yow
be not

1. Corin. 1.

Mat. 13

It is lawfull for all men
be not the successors of the apostles by my lord
de of Rochestes auctorite but yf yow mene the
christen people that haue the spere of god / as
oure Master Christ ment than be yow excluded
for yow haue not the spyrte of god as the effect
dothe declare / ergo yow may not rede scripturs
marke also that oure Master saith vn to yow
yt ys geuen / as who saith if yt were not geuen
yow shulde no more haue yt thane other men.

Now howe can yow proue that the vnder-
standinge of scriptur is geuen to yow but now
to y terte oure master Christe spebeth here of y
spytualle / and y ryght vnderstanding of holy
scripturs / which is the gyfte of god wonly / and
he spebeth not of studyng or redyng of ho-
ly scripture / for yow haue in y same place / howe
that many dyd followe hym / and heare his pre-
chyng but yet they vnderstonde hym not / ther-
fore this terte maketh directly agens te you ad
yowre workes doo declare that yow be the he-
rars and reders of the worde of god but the vn-
derstandinge is not geuen yow. But now wyll
my lord of Rochester say that yow haue y ve-
ry vnderstanding as holy doctours had yt / so
though that scripturs in them selve and of theire
owne nature be playnest / ad best to be knowe
yet be y holy doctours playnest vn to vs whe-
refore he that wyll vnderstande scripture must
first lerne to vnderstande the doctours / & they
shall bryng hym to the trew vnderstandinge
of holy scripture / orels he must erre. I ans wer e
o my lord doo yow myte this with a safe con-
spens / thynke yow that yow can discharge you
re consyens a fore the dyedfalle face of Christe
with this trespynge dyscrecyon / Quedam sunt
noticia nobis / et quedam noticia natura / I pray
yow pf

To reade holpe scripture fol. C. xj.

you shal knowe well p[ro]ue that god were imp[er]f[ect]
wold you be gync to p[ro]ue y[et] at your wylde
y[et] you wold p[ro]ue that god were a lyar wold
you p[ro]ue y[et] by that that you be a lyar: if you
wold perswade a man to beleue that there is a
gode: wold you lerne hym that he must nedes
beleue y[et] by cause that there be creaturs: these
thinges be best known vnto you: and y[et] you
wold p[ro]ue that a man hath a trewe sense of scrip-
ture: wold you p[ro]ue y[et] by that that he hath
y[et] sense of y[et] doctours: what if y[et] doctours had ta-
ken a false & a contrary sense: this case is possible
wold you therfore saye y[et] y[et] sense which the m[an]
hathe take out of scripture is false: But I pray
you my lord: after this rule: how coulde me: but
stand scripture: in Peter and Pauls days w-
hane there were no doctours. But after your
alone lernyng: that same sciens which must p[ro]-
ue the principylles of other sciēces is fyrst kno-
wen: actualiter: & scripturall: now be all the p[ri]-
ncipalles of alle other doctours p[ro]ued t[ri]um by
holp scripture: ergo there is no langage nor expo-
sition of holp doctours that cane be perfectly
known except that scripture be fyrst known:
this is your alone drumpte y[et] cane not deny
y[et] therefore if you wold p[ro]ue that you haue
the verite you must p[ro]ue y[et] by cause you ha-
ue the sense of holp scripture and not the sense
of holp doctours but doubtles I haue grete
m[is]crabelle: that my lord of Rochester is nyether
ashamed of man: nor yet afrayd of the venge-
ance of god that thus tryfeth with holp scrip-
ture.

Besides this you haue an other bawde rea-
son: the Cytie of London hath the lerten p[re]byle
tes and secret counsels: y[et] were no reason that
alle men

Seco. 11
Sent. 11
93

It is latofull for all men
 alle men shulde know them / this was my lord
 of Londons reason at Paulys crosse / whane he
 condemned the newe testament. I And were my
 lord say of your consciens / yd yob not speke
 these wordes to plesse my lord & mayre of Lon
 don and his byethern / but I praye yob is this
 a lyke symilitude of the seven counseils of men
 the which must be kept secrett by cause they be
 counseils / And of the holy scripturs the which
 were brought in to this world not to be kept se
 crett but to be preached openly / as our Master
 Christ commandeth preche the gospells to alle
 creaturs / heare yob to alle creaturs & lett these
 men haue yt / for alle these be of the counsell / And
 heare yob yt from the rest yd / furthermore ou
 er Master saith in a nother place / that that I
 haue shewed yob in secrettes / preche yt on the
 tope of the house. Also S. Paule saith / the gos
 pell is declared openly thow to preching and in
 an other place god hath brought lyfte and im
 mortalyte / vnto lyght thow to the gospells / also
 our master calleth yt the lyght of the worlde /
 now who will sett (as he sayth) a lyght vnder
 a bushell / and not rather openly that alle men
 there by may be lightened & wherefore my
 lord your symilitude ys verie for by lyke /
 and if yob were not a lord yt were worthy to
 be hyppised / but doubtles yt may be wellle thou
 ghte that yob were at a sope exigent / whan yob
 were compelled to piseue this thinge with so bank
 be a reason / who wolde haue looked for so symi
 ple a reason in so cruph a matter of so wyse a
 man / of so grete a doctour / of so worshipfull
 a father / and of the byshop of London / yee and
 of hym that ys called a nother Solomon / not
 withstandinge such an halting symilitude by
 he neuer

Mat. vi.

Mat.

2. Tim. 2

Joan. 3

Mat. 5.

To reade holpe scripture fol. Cxiij
he neuer lerne in the prouerbes of Salomon/
but yt had ben a better symplettude/ of the kyn
ges proclamaciō/ which is proclaymed þall me
myght know yt and also kepe yt and noo man
ys bounde to kepe yt/ tyll yt be proclaymed/ the
wyse the gospell was geuen for to be pro-
claymed/ and euerie man is bound to kepe
yt/ wherfore yt must nedes be proclay
med to euerie man/ and vn to yow
my lord I beseeche god that yow
may be won of them of whome
me yt ys spoken. To yow
ys yt geuen to knowe
the mysteries of god.

Amen. 

Finis

Thens constitucions which be not ground
 ded in scripture bynde not the con-
 sciens of man vnder the payne of
 dedly synne. ¶



In this article we must note
 there be two maner of mynys-
 ters of powers: wonys a tem-
 poralle power/ the other is cal-
 led a spirituale power/ the tem-
 poralle power ys comytted
 of god to kyniges/ Dukes/ Ear-
 lys/ Loydes/ Barons/ Jud-
 ges/ mayrys/ chyrpys/ and to alle other mynys-
 tres vnder them/ these be they that haue won-
 ly the tempoalle swerde/ where by they must
 order alle the comen welthe with alle wordly
 thynges longynge there vnto/ as the disposicio
 of these wordly goodes/ who shal be ryght ow-
 ner and who not/ the probacion of mens testi-
 mentes/ the oꝛderynge of paymentes and custōs
 the settynge of alle maner of taskes and foꝛfyt-
 tes/ the correccion of alle transgressions/ where
 by the comen welthe/ or any private person/ is
 dysquieted or wꝛonged/ as correccion of The-
 uys/ murderers/ harlottes baudes/ sclanderars
 wꝛanglers/ extortioners/ byþers/ vserars/ fal-
 se byars and sellars/ and of alle other thynges
 where vnto be longeth any outward oꝛderinge
 or any corpoalle payne/ in thys power ys the
 kynge cheefe and fulle ruler/ alle other be mynys-
 ters and seruantes as. **S.** Paule dothe decla-
 re saynge/ lett euerye soulle be subiect and obe-
 dient vnto the hye powers. **¶**

Roma. 13.
 1 Pet. 2.

Also. **S.** Peter/ be subiect vn to the kynge
 as vn to the cheefe hede/ eþther vn to rulers as
 vnto

Bind not the consciences **Jo. 1. 11**
but to them that are sent of the kynge for the
punishment of ruple doars, In to this pow- **Roma. 13**
er must we be obedynt in all thynges that per-
teyne to the minystracion of this present tyme
and of the common welthe / not alonly (as paul
saith) for a bopdyng of punishment but also for
dischargynge of ours consciens / for this is the
will of god. So that yf this power comade any
chyng of tyranny agenske ryght and lawe (Alle
ways prouided that it repugne not agens the
gospell nor dysrope our faith)oure cherite must
nedis suffer yt for as paulle saith / Cherite suff- **1 Cor. 13**
erth all thyng / Alle oure Maister christ / if a man **Rat. 6**
kepe the on the won cheke / turne hym y other /
for he doth exerceisse tyrany / but ouer these wo-
rthly goodis / and these present thingis ad ouer
thy corporall boddy / which Christe men do not
alonly not regarde but they dispisse it / Acour y
lesse yf he comande y any thyng agens ryght or
do y any wong (As for an example cast y in pres-
son wrongfully) yf thou canste by any resonable
and quiet meynes / with out sedycion / insurrec-
tion / or bickynge of the comēpeace laue thy selfe
or abyde his tyrany thou mayst do it with good
consciens / As yf thou wert in prison yf thou
couldst a void with out any sedycion thou mayst
lawfully do it / ad thy consciens is fre so doynge
and thou dost not synne / nor offend the laue of
god / as paulle saith / If thou mayst be fre vnto **1. Cor. 7**
yt / but in no wyse be yt right or wrong) mayst
thou make any resistance / with swerde or with
honde but obey except thou canste a void as I
haue shewed the / but yf the cause be right / law-
full / or profitable to the common welth / thou
must obey / and thou must not flye with out sin-
ne / That men haue fled from the tyranny and y

is wrong off

Mannes Constitucions.

4. Reg. 6. In yonge of this power we haue yt openly / in dy
 1. Reg. 19. ueris plaies of scripture / As of Elyz that fled
 Act. 12. fro the tyeany of y kyng of Syria / Also helyas
 Mat. 23. 14 fled from the tyeany of kyng Ahas / also Daine
 Peter fled out of prisonne / And. S. Paulie out
 of the City of damascum / and out of Ieronym
 as it is open in the Actis of the apostyllis / so y
 agens this power (though thou haue wronge)
 mayst thou not make any corporall resistance /
 but allonly a voyde by flyngge / or elles kepe y
 thing that ys comandyd the. But if it be right
 and to the pphyt of the come welthe / thou must
 dothe fulfille it and also abyde.

But now will there be inquired of me / this
 case / yf it plesse the kyngis grace to cōdēne the
 new testament in englyshe and to commaunde
 y none of his subiectis shall haue it vnder hys
 displeasure whether they be bound to obey this cō
 maundemēt or no to this wil I answer / That
 I do beleue / y once most noble pynce hath not
 forbyddyn / that christen mē may haue this
 testament whether yt be in latten / in englyshe /
 frenche / deuiche / grek / or Ebiew / for chrystes ve
 ryte / is all whom in all tongis / And as his gra
 ce knowyth yt wer very vnreasonable that any
 man shuld eyther counsell / or for byd hys grace
 that he shulde knowe or rede / the testament of
 the Most noble pynce hys father in the whyche
 is allonly geuen / and misyd worldly gooddes /
 which as sone as they be geuen / be redde to des
 key and to perishe / (and yf I say) thys be unre
 sonable / and vnright / howe muche more wer yt
 vnreasonable to take away from vs our father
 of heuyns testament. whose legasly and promp
 tye do as for excelle / y legasly of the noble pyn
 ce hys father / as god dothe excelle man. But
 what shulde I

Worde not the cōscience fo. 2. xliij

What shalde I make many reasons to proue vnto
his grace that thyngs to be lawfull / That
the father of heuen hath sent be / from whom
commyth the nothing but goodnes / yett as it was
not sent by man / by Angell / or by saynt / but by
the only sone of god / bothe god and man / as
diligently declared by hym to all the worlde /
Not vnto the Phariseys alone / but vnto all
manner of people / and that to the house of his
beths / and also there of toke his bethe / and note
yett so content / but sent his glorious apostles to
declare and to lerne this godly worde thorow
all the worlde. And by cause the mynistracion
of this worde requyred a greter strength than
was in any naturall man / therfore also gaue he
them his eternall spert / to stablish the / to cō-
firm them / and to make them strong in all thin-
gs that there myght be nothing despayred / too
the declaration and setting out of this worde.

Now who coulde fynd in his harte / That
ys a tiew subject and regardyng the honoure
of our noble pryncce and the saluacion of his
soule / eyther to thinke that his grace wolde cō-
demne yt / or elles to moue hym to condemne
thyngs / that commyth from heuyn yett as that
from the father of heuen / and sent and lerned be
his eternall sone which hath the seyd yt wyth ys
most pynces bloude / and so commanded his
glorious apostles to preche yt / And confirmed
it wyth so many miracylls and dyd also geue
to the confirmynge and the wytyng of yt / The
glorious consolator the holy goste / so that yt
is opē / ythe father of heuē did not send this go-
dly word with a small diligence / or as though he

Jennes Constitutions.

saryd not whither yt shulde remaine in erthe
or not/ But so hath he declared this holy woꝛde
wth such a pꝛofes / That heuyn / erthe and
helle shulde know that yt ys hys woꝛde / and y
yt ys hys wylle that alle men shulde haue yt
and that he wold defend it / and be enemy vn to
all them that wold ouerpyss it. wherfoꝛe let
the y be capitall enemyes vn to his grace bothe
in harte and in dede suspect that of his grace
moue him vn to it / for doubtles I wil neuer do it
for I dare boldly say / That the deuyl of helle
whych is enemy vn to his grace bothe of body
and soule wyl moue him vn to no nother thing
but allonly so to condemne godes woꝛde / and
this thyng dothe hys grace know well / and
therfoꝛe I doubt not but that he hath ad alle
wyl a voyde the danger theroff. Neuer the
lesse yt may please god to take so gree vengeance
for oure abhominable synnes that after hys
gracis days he may send vs such a tryal / That
shall not allonly forbyd the Newe testament
but also all thynges that may be to the honour
of god yee and that peraduentur vnder such a
colour of godes name / That all men shall este
myne none other but that he is godes frende.

Roma. 1.

This wyl be a gret scourge / ad an intollera
ble plage / the father off heuyn off hys infynyt
mercy defende vs fro such a terribile vengea
ce : for yt ys the gretyft plage that can come in
erthe (as. Saynt Paul dothe declare to the Ro
mans) when that godis vespis ys condemnid
in godys name and men be so blynde that they
can not perleue yt / for they be geapn in to a per
uerse sens / this plage neuer comith / but yt is a
tokyn off euerlastyng reprobacion / our moſt
mercyfull red

mercifull redeemer Christ Jesus defend vs fro
 it amen. But if it come that we must nedes sus-
 taine this plague / how shall christen men vnder-
 take to this Prince that will so condemne go-
 des worde. My lordes & bishops wolde depose
 him with shorte deliberacion / and make no
 conspenc of it. They haue deposyd pynners for
 lesser causes than this is a greidell. But agens
 them will I alle ways laye Chyrties facts / and
 his holy Apostles / and the worde of god / who-
 me christen men must alonely folowe / Therefore
 the kynges commandement muste be consyde-
 red on this maner / yf the kyng forbode The
 new testamēt / Or any of churches sacramentes /
 Or the preaching of the worde of god / or any o-
 ther thyng that is agens christ vnder a tempo-
 ralle payne / Or els vnder y payne of deth / me
 shall fynde make faithfull prayers to god / and
 then diligent intercession vnto the kynges gra-
 ce with alle due subiectiō / That his grace wol-
 de relese that commandment. If he will not do
 it / They shall kepe their testament with alle
 other ordinance of christ / and lett the kyng ex-
 ercise his tyranny (if they can not flye) and in no
 wise vnder the payne of damnaciō shall they
 withstonde hym with violence but suffer paci-
 ently alle the tyranny that he layeth on the bo-
 dy in theyr bodys and goodes / and lett the be-
 gance of it vnto their heuynly father which ha-
 the a scourge to tame those bedlams with whome
 he seyth his tyme. But in no wise shall they
 resiste violently / nor they shall nor deny chri-
 stes verite / nor yet for sake it a foze & pynce lest
 they rāne in the danger of these wordes / he &
 denythe me and mi worde a foze men / I shall
 deny hym a foze my father in heuyn / And lett

Of councils constitutions

not men regarde this matter lightly and thence
 he that they may goe by their testaments ad
 yet not denye christ/for what so ever he be that
 geueth by his testament as a thyng nothy to
 be condemn'd/ he doth a fore god deny christ/
 Though his testamēt be peraduenture (he not
 knowyng) false and vn truly printyd/or vntru
 ly translatyd/ yet vnto hym is it a trewe testas
 ment/ and therfore shalle he not deliuer it to a
 ny that wille condemne it as vnlawfull. But
 this shalle he do/ If any man that is lernyd do
 fynde any faute therre in he shalle be glade to a
 mend that faute/ but not to suffer in any wyse
 for that or for those fautes the holle testament
 to be condemned as vnlawfull. for if that shal
 be suffered/ then shulde we haue no testament
 for there is no testament that is so recte/ but ey
 ther there be fautes in dede/or els mē by camp's
 cyons may inuent that there be fautes/for this
 dare I say boldly/ That the new testament in
 englyshe is truely true/ thane the olde
 translatyon in lattyne is/ in the which be many
 places y do want whole sentenys/ and many
 places/ that no man cane defend with our here
 sp/ as this texte/ Non omnes immutabimus/
 Also this Sederē ad dexteram meam vel sinis
 tram non est meū dare vobis/ Also these places
 wante/ Commorati sumus trogiis/ Seruungere
 ab is qui huiusmodi sunt/ with many other pla
 ces more/ that no man can say but they be eu
 dently false/ and yet we may not burne oure bo
 kes for alle that/ but kepe them and amend the
 For they shalle not goo a bought/ to depose th
 eir printe/ as m loides y byshops were wonte
 to do/ but they shalle boldly confesse / y they
 haue y better & wille there by abyde/ and altho
 shall

1. Cor. 15.

Mat. 20.

Act. 20.

1. Tim. 6.

Bynde not the conscience fol. lxxvi.

Shalle they pray to their heavenly father to change
ge & haue of their pynne / & they may lyue vn-
derneath hym/after churles word / in quietnes
as paul exhortithe vs saynge / I exhorte that
papers supplicacions / petitions ad geeyng of
thakes/be had for alle men/for kynges & for all
p are in prehemines & we may lyde a quiet ad
a pefable lyffe in alle goodnes & honesty Thus
shalle men be haue the selfe towarde their pyn-
ne & in no wyse shalle they denye churles word/
or graunte to p burninge of their testametes/
but if p kyng wille do it bi violence they must
suffer it/but not obey to it by a gremor / Thus
may be proued by p exaples of the apostles m-
be p hys pyrites of p temple comādyd Peter ad
Johan / p they shuld no more pryche & teche in p
name of Iesus / But they made them answer
it was more ryght to obey god thā mā. Also p
phariseys came and comāded our master Ch-
rist in herodes name / That he shalde departe
from thens / or he wold kille hym / but he wol-
de not obey but made them answer to herod
with a gret thernynge / So telle p wolfe be hol-
de I caste out deuyles and I make men halle
this day & to morrow / And p thirde day am I
consumed / neuer the lesse I must continue this
day to morrow ad the nexte daye &c. So p he
lefte not p ministraciō of p wyse / nether for p
kynges plesur nor yet for feare of dethe. Also we
haue oppynly that p the chyldeyn wolde not o-
bey to p comādyment of kyng nabuchodonor
for by cause it was agēst p wyse of God / ly-
ke wyse we haue an exaple where as p kyng
darius comādyd p no man shulde ate any
pretyō / eyther of god or mā with in p space of
fir. days but of hym only / Not with stondynge
St Daniell went in to his hobse / and thyslein

1. Tpm. 2.

Act. 4. 13

Luc. 12.

Dani. 3.

Dani. 6.

¶ omnes constitutiones

1. Cor. 15.
Gal. 20.
Act. 20.
1. Tim. 6.

not men regarde this matter lightly and thynke
that they may geue by their testaments ad
yet not tene the thyl/for what so ever he be that
geueth by his testament as a thyng worthy to
be condemnid/ he doth a foie god deny thys/
Though his testamer be peraduenture (he not
knowyng) false and vn truly prynced/ or vntru-
ly translacyd/ yet vnto hym is it a trewe testas-
ment/ and therfore shalle he not deliuer it to an-
y that wille condemne it as vnlawfull. But
this shalle he do/ If any man that is lernyd do
fynde any faute there in he shalle be glade to a-
mend that faute /but not to suffer in any wyse
for that or for those fautes the holle testament
to be condemned as vnlawfull. for if that shul-
de be sufferd/ then shoulde we haue no testament
for there is no testament that is so true/ but yf
ther there be fautes in dete oylis mē by caupla-
cyons may inuent that there be fautes/ for this
dare I say boldely/ That the new testament in
englyshe is sentymps truar/ thane the oolde
translacyon in lattyne is/ in the which be meny
places y do want whole sentensys/ and meny
places/ that no man can defend with out here-
sy/ as this terte/ Non omnes immutabimur/
Also this/ Sedere ad dexteram meam vel sini-
stram non est meū dare vobis/ Also thes places
want/ Communiati sumus fragili/ Seiungere
ab is qui quousmodi sunt/ with meny other pla-
ces more/ that noman can say but they be eu-
dently false/ and yet we may not butne oure bo-
kes for alle that/ but hepe them and amend the
for they shalle not goo a bought/ to depose th-
er prynces/ as mi lordes y bysshops were wont
to do/ but they shalle boldely confesse / y they
haue y verite & wille there by abyde/ and stoly
shalle

Bynde not the conscience. fol. l. cxi.

Shalle they pray to their heavenly father to chan-
ge y^e harte of their prynces / y^e they may lyue un-
derneath hym / after chyltes word / & in quietnes
as pauls exhortithe vs sayngt / I exhorte that
prayers supplicacions / petitions ad geuyng off
thylkes / be had for alle men / for kynges & for all
y^e are in prehemynce y^e we may lyve a quiet ad
a pefable lyffe in alle goodnes & honesty Thus
shalle men be haue the selfe towarde their pryn-
ces & in no wyse shalle they denye chyltes word /
or graunte to y^e burninge of their testametes /
but if y^e kyngt wille do it wth violence they must
suffer it / but not obey to it by a gremet / They
may be prynced by y^e examples of the apostles w^{ch}
had y^e hys prynces of y^e temple comandyd Peter ad
Johan / y^e they shuld no more preche & teche in y^e
name of Iesus / But they made them answer
it was more ryght to obey god thā mā. Also y^e
phariseys came and comanded ourr master Ch-
rist / in herodes name / That he shulde departe
from thens / or he wold kille hym / but he wol-
de not obey but made them answer to herod
with a grete thretynng / So telle y^e wolke / be hol-
de I caste out devylles and I make men holle
thys day & to morrow / And y^e thyrde day am I
consumed / never the lesse I must continue this
day to morrow ad the nexte daye &c. So y^e he
lette not y^e ministraciō of y^e wyrt / neyther for y^e
kynges plesur nor yet for fere of deythe. Also we
have appynly that y^e thre chyldeern wolde not o-
bey to y^e comandment of kyng nabuchodonos-
or / by cause it was agēst y^e wyrt of God / ly-
kewyse we have an exaple where as y^e kyng
darius comandyd y^e no man shulde ate any
pettyco / epyther of god or mā wth in y^e space of
fyr. days but of hym only / Not wth standyn-
ge Daniell went in to his hobse / and thysplein

1. Tym. 2

Act. 4. 13

Luc. 12

Dani. 3.

Dania. 6.

Some constitucions

a daye made hys prayers to god of Jerusalem/
 for the which thing he was put in to the denne
 of lions / & which he dyd obey as in suffering
 of the payne but not in consentynge to the vn
 ryght commandement / So that Christen men
 are bound to obey in sufferynge the kynges ty
 ranny / but not in consentynge to hys vnlawful
 le commandement / alle wayes havyng a fore th
 eyr pyes / the comfortable sayng of our S^cchull
 fere not them that kille y^e boddy / which whā
 they haue done they cane no more doo / Also S^c
 better happy are ye if yob suffer for ryghtful
 nes sake / neuer the lesse fere not / though they
 seme terrible vnto yob neither be troubled but
 sanctify the lord god in youre harte. And let the
 not fere but that their father of heuyn haue ca
 re for them / And shalle deliuer them / And also
 hynges his godly worde vnto lyght whā yt sh
 alle please hys eternalle will / agēste the wyche
 no rpyante is abyll to wyth stand But whāne
 the tyrantes thynke them selfe most sure of the
 victory / and be alle redy prouged to burne
 Susanna / thā shalle be repleyd wth a danielle that
 shalle caulle a gayne the sentence of the lethero
 us wyfes / And whā Joseph is solde in to E
 gypt / and there cast in prison / than wille he ma
 ke hym lord ouer alle Egypt y^e and also ouer
 them that solde hym. He strength also to pas
 se that proud Sman be he neuer so greyt in the
 kynges fauoure shalle be hangyd on hys awne
 gallows / that he made for mardocheus the Jc
 ralyte / Also whā Pharaos haue commandyd
 vnder payne of dethe to destroye alle the men
 holdern of Israel / Than cane he fynd the me
 ns to saue Moses y^e and that on the water /
 where as alle the power of Egypt could not
 save

Mat. 10.

1. Pet. 3.

Dan. 13.

Genel. 37.
st. 39.

Exod. 2.

Wpude not the conscience

Fol. C. xviij

saue the kynge yee and he noyryshyd hym in y
kynge's house/at the kynge's cost yee and by the
kynge's daughter/ Wyd pharao supposse thys
or was there any counsellor of pharao's that
coude pseyntlye agensse this: was there any
wyldom or tyranny in the erth that was abill
le to extynct moyses: nay verely. Furthermore
whā Israel hath ben in egypte. iij. C. yers in
grett captiuite and thraldū: yet agens phara-
os wille kept he hys promys and deliuereth
them and makyth waster syer and erthe to ser-
ue them/and whā alle Israel was in dyspayre
and pharao y tyrant was redde to sucke bloud
Than she wed oure God his myghty power.
What can Israel thynke whā he hath thered
see a foie hym / And pharao with alle his mig-
ht and power after hym / and of euery syde a
grett mounteyne/ what hope hath he by mans
myght/ by mans power/ by mans wyldom/ by
mans pollis/ for to be deliuered: none at alle.
But a foie Israelles carnalle yie alle thing
ys in extreme dysperacon.

But now

Psal. 2

pou prynces that Judge the erthe lerne and sa-
he hed/ here cōmyn the god of Israel / whō all
Egypt hath dyspyd/ lhouyde mothyde and cō-
dehnyde and sheweth hys myght where as no-
thyng can helpe but he wouly / and where the
tyrantis rekyn to be most suer of victo: dū/ the-
re bryngeth he all thete mayes too an ende. And
whā herod hath peter in prysen faste bound in
cheyns/ and of euery syde of hym a sodgare and
kepers sett at the prysen doir euery man in his
offyce watchyng that peter shall not escape (for
herod in tendeth the day folowynge too brynge
hym forth to wonderynge and also to dethe)
Than agens herodes wyl/ a boue all his myght

Act. 12

P 5

a boue all

Penes constitutions.

a boue alle his wysdom and polycy / notwith-
standinge alle the sodaynes and gaolers of the
prison/ cometh the power of oure eternallie god
and ledeth Peter thow the fyfte and the ses-
cond warde/ yee and the byson gate must wyl-
fully open/ and lett Peter out/ whome oure loy-
de god wolde deliuer. Sheweth/ what shulde
byng menys examples to proue godes power
and to declare how the trowth of god and hys
chylde be alle ways in persecucion / but the
ende is all ways glorie vnto them wherfore this
won example/ of oure Master Christe shalle be
sufficient to stablish and to confirme alle fey-
le hartes / and also to multiplye alle stonye har-
tes/ and finallye to confound/ the violent tyran-
ny of mortalle tyrantes which be but stubbles
here and thither / and in a moment be brought to
a lump of synnypug carrion/ consider oure mas-
ter Christe which is the very trew sone of god/
and god him selfe and yet so he crucifyde and
put to deathe/ as a sedicious person / as a male-
factor/ as a theefe/ as a traytoure/ yee and as an
heretike/ he is layde also in the graue and a gre-
te stone a foye the doore / and sodaynes that were
not of the common sorte/ but of the Romayne/
he sett diligently to kepe the graue with al-
le the polycy and wysdom that the bythopes
coude deuise/ and alle that he shulde not ryse
vpp agayne accordyng to hys worde / but alle
this coude not helpe for the power of god wold
not be lett/ hys heryte coude not be pioused fal-
se/ hys wynde coude not be oppresed/ but wha-
ne the tyrantes thought to make theyr try-
umphe off bycroys/ than were they most over-
runne/ for yt was neyther water nor fyre / see-
nor londe/ heuyl nor erthe/ deathe nor helles / that
cans let

Mat. 27.
28.

Spide not the conscience **Col. 3. v. 18.**
eane let god to defende his chyldren / or to bring
foythe his godly word to lyght / and to kepe his
eternalle promysys / Therefore let Christen mē
not fere to kepe the worde of god and faste the
re by to abyde / and not to denye it for any ty-
ranny / for the day shall come whane it shall
be grety to their glory / And Sodomy / and So-
mory shall be more easelye handlyd / than suche
pyrates / that do perserute the holy worde of
God. Now is it clear made that we can not res-
pect this temporalle power in no wyse by vy-
lence / but if we have wrong either we must do
the thyng that is commanded vs or els fyre /
but if any thyng be commanded vs that is a-
gensse the worde of god where by our faythe
is hurt / that we shulde not doo in any wyse
but rather suffer perseucyon and also deathe.
But agenss this power goyth not our Acty-
cle for it commandeth nothyng as concernyn-
ge the consyence / but alonly as concernynge the
orderynge of worldly thynges and there fore /
it myndeth a temporalle payne over the body
by wounyng and there wyth contē / wherfore we
wille now speke of the other power whych we
calle spirituall.

First here is to be notyd that this is no
power for none auctorite worldly / but aboly-
ng a mynistracyon of the worde of God and a spi-
rituall regement / ppechyng the governynge of
the soule and the mynistracyon of the spyrte ha-
uyng nothyng to do wyth the exterior Justes
or ryghtwysnes of the world and therefore hathe
it no power by ryght & lawe to make any statu-
tes or lawes to order the world by / but alonly
saythe fullie & trully to pche & so minister y^e word
of god there be instructyng y^e cōspēcs of mā nothig
addynge

Jennes constitucions.

2. Tim. 3

Rom. 16

Gala. 1.

1. Cor. 23

1. Tim. 10

1. Tim. 23

1. Tim. 30a

1. Tim. 46

adding there to/ nor taking there from but as
 St. Paule saith/ to abyde in those thynges that
 they have lerned/ and that be commytted vn to
 them/ for St. Paule (as he hym selfe saith) dur-
 ste speke no nother thyng but those thynges
 which Christus had wrought by him/ for he cun-
 scith hym be he man or angell that preacheth any
 other gospel/ than he had preached/ therefore the
 prophete commandeth vs that we shulde not
 here the wordes of those prophetes which decei-
 ue vs/ for they speke vispons of their awne har-
 tes and not out of the mought of god / and yet
 speke they in the name of god / wherefore these
 men so longe as they speke wonly the worde of
 god/ so longe are they to be harde/ as chust him
 selfe / after that saynge he that hereth yow he-
 reth me/ also what so euer they saye vn to yow
 saytynge in the chapyre of Moyses doo yt on the
 which xerte speketh St. Augustyne/ By saytynge
 in the chapyre is vnderstande þ lernynge of þ la-
 we of god/ and therefore god dothe terte by thic/
 but yf they wylle teache their awne doctrine he
 re yt not/ doo yt not/ for suthen men seke that þ
 ys theires and not Chustes. 27.

These wordes be playne agens all them þ
 preche any thyng but the lawe of god wonly/
 wherefore yf these mynysters wyl of tyranny
 aboue the worde of god make any law or statu-
 te/ yt must be consydered after two maner a-
 wyse/ fyrste whether yt be openly and derectly a-
 gens the word of god and to the destruction of
 the faith/ as that statute is wher by they haue
 condemned the new testament/ and also forbyd-
 den serten men to preche the worde of god ha-
 uynge no trow cause agens them / but alonly
 their malitious suspencion/ also that lernynge is
 here by

Stand not the confessions. fol. x. xix.
here by they terme that woordes doe suffice: mo-
re ouer that statute where by they bynde me vn-
der the payne of damnacion to be assayed of
them, thes statutes I say with other lyke men
are not bound for to obey neither of cherite (for
here is faith hurt which giveth no place to the
rite) nor yet for a boppyng of slander / for the
woorde of god may not be a boppyd / nor yet ge-
ue place / vn to slander for than shulde yt ne-
uer be pyched / but it must be false stuthe vn to
and the more that men be offended with alle ad
the slyder that they be agens the more open-
ly and plainly yee and that to their faces / that
make suche statutes must we resist them with
thes woordes / we are more bound to obey god
than man. Act. 5.

This is well proued by Iulianus woordes /
alle maner of plantes that be not planted of y
father of heuen must be plucked vpp by the roo-
tes / that is to say the tradicions of me / by who-
se menys / the commandementes of the lawe be
broken / must be destroyed and therfore calleth
he them / blynd gydes of the way to euerylastyng
ge lyffe / because they se not that thyng they pro-
misse / and for that cause / he saith / that bothe the
blynde gydes and they that be led shall faule in
to the dyke. 17. Marke that alle tradicions
of me which are agens godes lawe must be des-
troyed / therfore lett euerie man take hede / for
yt longeth to their charge / for bothe the blynd
gydes and also they that be led shall faule in y
dyke / yt shall be none excuse / for hym that ys
led to saye that his gyde was blynd / but lett
them here the word of god by his holy prophe-
te walke not in the preceptes of youre fathers
nor kepe not their iudgements / but walke in
my precep

Iulianus
in Matt.
cano. 14.

Ezech. 20.

Wennes constitutions

my precepts / and kept my iudgements. The
other maner of statutes be whan serten thynges
that be called indifferent be commanded as
thynges to be done of necessity and vnder the pa-
ynes of deadly synne/as for an example to eate
fleshe or fforbe this day or that day is indifferent
and fre/also to goo in this raiment/of this col-
lour or that collour/to shawe our beere or not/
a pyll to were a longe gowne or a shorte/agray
fyrar to were a gray cote or a blussart/a whyppe
fyrar to were a whyppe or a blake / a pyll to
marry or not to marrye / an heremyt to have a
herde or not/these with alle other suche outwar-
de moyses / be thynges indifferent and may be
used and also leste/nowe if the bisschops will ma-
ke any lawe or statute that these thynges shalle
be determinative used so that it shalle not be
lawfulle for vs to leue them vn done / but that
we must prespessely doo them and not the cotras-
ry vnder the payne of deadly synne / here must
they be with stode and in no wyse obeyd for in
this is hurte our faith and lyberte of christens
members by we ar fre and not bound to any ex-
terior moyses/but fre in alle thynges and vn to
alle men at alle tymys and in alle maner/except
it be in suche a cause where as brotherly che-
ryte/or the common peace shuld be offended the-
refore in all these thynges be we fre ad we must
withstonde them that wille take this lyberte
from vs with this terte of scripture / we are
bought with payes we wyl not be seruantes of
men/this terte is open agensse them that wille
bynd wennes consens vn to synne in those
thynges that Christe hathe leste them fre in / off
this we haue an euident example of. S. Pauls

1. Cor. 7.

the whiche

Binde not the consciens. **Fol. R. 12.**
the which wold not circumsise Titus when **Gala. 2.**
false brethren wold haue compelled hym there
be to as a thringe of necessitye vnto whome. **¶**
Paulc gaue no romthe as concernyng to be
brought in to subiection. **¶** Paulc dyd not willy
binde them; by cause that circumcision was be
lawfull of myght not be vled of christen men/
but by cause that they wold haue compelled
hym be to yt as vnto a thringe of necessitye/ that
thinge wold be not. **¶** Paulc suffer/ for that was
against the liberty that we haue in Christ Iesus
as he saith here plainly. **¶** wherefore we be not aly
ly by churche made free from synne/ but also ma-
de free in dispnse alle maner of thynges that be
indifferēt/ and vnto them we can not be bound
as vnto thynges of necessitye as on the sypdape
to eatc fysh/ and there vnto be bounde in cons-
ciens vnder the payne of deadly synne/ in thys
we may not obey/ for yt is against the wyll of
god not be cause/ it is churche to eatc fysh/ (for it
is not convenient and whane thou arte disposed
yt is good) but by cause that they wylle in this
thyng bynde oure consciens and make that thinge
of necessitye/ that god hath made free.

wherefore speakeyth Paulc agens them in the
se wordes/ In the latter dayes seuen men shall
swarne frome the faythe applyng them selfe to
the spytes of errors/ and doctryns of the de- **¶**
uyle/ for byddyngs maryage/ and to absteyne
from mettes/ that god hath created to be reles-
sed of faithfullmen with thanks/ for alle crea-
ture of god be good/ and nothyng to be refused
if ys relesed with thanks/ make how Paulc
saith/ nothyng ys to be refused that may

be refused

Hennes constitutions

1. Cor. 2.

Rom. 14.

Colo. 2.

be refused with thanks this is openly agayn-
 ste them that wylle forbide other fische or fleshe
 this day or that day as a thyng vnryght for a
 churche man to cate for as. S. Paule saith mea-
 te dothe not commend vs vn to god. Also in an
 other place the kyngdom of heuen is nother me-
 at nor dyynke / therfore they doo vnryght to
 bynde oure consyens in suche thynges / and to
 thynke vs vnsapthefulle by cause we obserue
 the not. Howe lett oure holy hypocrites of p
 charterhouse loke on their consciens / whiche
 rekken to by and to selle heuen / for a pece of fysc
 he or fleshe but they rekken yt no vyce to lyue
 in hatred / rancor / and malys / and neyther to
 serue god nor their neybour but with suche an
 hypocrites scrupce as they haue inuented off
 their alme hypocrisy / and not refused of god /
 they thynke yt a greate perfection to absteyne
 from befe and mutton / and to cate pyke / tenche
 gurnarde and alle other costly fische and that
 of the dentyest falcion dressed / but a pece of gro-
 se befe may they not touche / may they not sme-
 lle for than they losse heuen and alle the merites
 of Churche bloude. Is not here a goodly sepy-
 ned hypocrisy / a fore the world yt shyneth by-
 ghte / but compare yt vn to Churche scripture &
 there cane not be a gretter ballphemy / for here
 in they clearly damne Churche and his ordynance
 and make that of necessitye that Churche lesse as
 indifferent agaynst these holy hypocrites wyrt-
 teth. S. Paule saynge / we ought not to be led
 with the traditions of men that saye touche not
 taste not / handelle not / whiche thynges perpeth
 with vspynge of them and are after the comman-
 dementes and doctryns of men / which thynges
 haue the symple of wysdom in superstiti-
 ous holynes

To reade holy scripture C. xxi.

tyons holynes & humblynes in that they spare
not the bodye ad do the fleshe no worlshipp but
to hys nede. There is clearlye condemnynge all co-
pessiousnes and feyned holynes that men ha-
ue inventyd in carping or duncing / in touch-
yng or in handling / or in any other such thinges
not that we maye not do the / but that we
do them as thynges of necessitye and reghyn o-
ur selfe holy whan we do them / and to spare
deedly whan we do them not / this is by the da-
nable institutions of men / The whiche St. Au-
gustine condemneth in these wordes / The apo-
stle saythe / Touche not / handle not &c. By cau-
se that those men by such observations were
led fro þe verite / by the which they were made
fre / where of it is spokyn the verite Challe deli-
uer you / It is a shame (saith he) and unconu-
enient and farre from the nobillents of your li-
berte (seyng you be the bodye of christ) to be di-
feynd with shadowes ad to be iudged as sin-
ners if you dyspasse to observe these thynges /
wherefore lett no man overcome you (seyng
you are the bodye of christ) that wille seme to
be meke in harte in the holynes of angelles ad
bringyng in thynges which he hathe not sene
&c. Here haue we plainly that those thynges whi-
ch be of the invention of man do not bynde
oure consciences though they seme to be of power
to grete holynes and of humblyntes and holy-
nes of angelles as pauls saythe. wherefore lett
them make what statutes they wille / ad as men
the holynes as they can dyspasse / Inuent as
much the godes scruple as they can thynke / is lye
that they haue rescued it from heuyn / ad that
it is no lesse holynes than angelles haue / ad for
there be to aile their mandamus / or mandam?

To paul.
Epi. 59.

Col. 3

It is laboursall for all men
 excommunicamus / sub pena excommunicationis
 in malis / et iniquis / Descripiamus / Interdi-
 cimus / et sub indignatione dei omnipotentis /
 et apostolorum petri et pauli ligamus / with alle
 other such blasphemis / that they haue (for) wu-
 teles if their belly were rippd / there shulde be
 nothyng found but blasphemis of god and of
 his holy word / detractions / Oppressions / Con-
 fusions / damnacions of their poore brethren /
 Other good haue we none of the / lett alle xij
 men answer to this of their consciens it is
 be none for we) And yet are we fre in oure consci-
 ens and like these cane neyther bynd / nor dam-
 ne oure consciens / for we are fre made thow
 chust / And in consciens not bounde byder the
 payne of dedly synne / to nothyng that man ca-
 ne order of lre / excepte it be contraynd in ho-
 ly scripture. But in boddy we are bound to eu-
 ry man. This doth S. Augustyne proue in the
 se wordes. Saying that we be made of soule and
 of boddy / as longe as we do lyue in this tempo-
 ralle lyfe we must vse / to the nouryng of
 this lyfe these temporalle goodes Therefore mu-
 ste we of that parte that belongythe to this lyfe
 be subject vn to powers / that is / vn to men
 that do minister worldly thynges with some
 honour / but as concernyng that parte / whereby
 we beleue in god and be calld vn to his kyng-
 dom he ought not to be subject vn to any ma-
 n wille peruerse that same thyng is vs / that
 hath pleyd god to geue vs to eternalle lyfe

Epi. ad ro
 ppo. 72.

Here is it playne / that we in consciens by
 chust be made fre / and nothyng cane bynd vs
 vn to synne but his worde wylle. Howe is it

To reade holy scripture L. xli

clearly oppyn yf any power in heuyn / or erth
commaund any thyng agens godes worde / or
to the discrecion or mynysparyng of the same
no man maye obey in any case vnder the pay-
ne of damnation. For godes veryte is not in dif-
ferent to beleft or not to beleft. Agayne if man
commaunde any thyng to be done that may be
done in tyme and place cōuenient / If he wille
bynde vs vnto indifferent thynges as vnto a
thyng of necessitye / than shalle we not do it / not
because it is euille to do / but that it is damna-
ble to be done as a thyng of necessitye. Hence yf
lesse if any of these thynges be commaunded of
the biſhopes as burdys and as thynges in
different thane shalle we hepe them in tyme and
place conuenient / as where I may by them ser-
ue my brother / or edyfy hym or doo hym any
good or that it maye be vnto hym anye me-
ans to come to the verite / neuer the lesse at a no-
ther tyme / whane I am in place conuenient to
here I shalle not offend my brother nor inge-
der no sleaunders nor any dysquietnes in the cō-
myn welthe. Ther maye I frelye with out any
charge of consyence and with out alle maner
of synne breke the biſhopes commandment /
for it is but as a burdyn of a trespase that is
laid on vs / and neyther helpeth to the increa-
syng of godes honour nor to the edyfyng of
oure brethern / And they them selfe hepe them
not. Of these spekerh oure master Chyſt. They
bynde greuous and intolerable burdys and
lay them on mens neckes / but they them selfe
wille not wons let their lytle synger to them
As for an example To see fleshe on the frydaye
is forbodden by the biſhops / now if they
compelle the to it as vnto a thyng necessarye

¶ 2. ad. lxxij

1. Cor. 8.

It is lawfull for all men
and toth out the which thou canste not be sa-
uyd than shalte thou not do it vnder the pay-
me of synne / But if they wille haue y^e kepe this
as a thing of congruens; and as a thing y^e may
be an excoꝛio; mene to mortify y^e boddy / or an
outwarde shyne of holynes; and vn to this he
will compelle the by outwarde paynes / thy^s
thyng shalte thou do of thy cherite / by cause
thou wilt not breke y^e outward order; no; ma-
ke any disquietnes to; those thynges that ney-
ther make the good no; yet condemne the a fo-
re god; for as S. paule saithe / if we cate rather
see we the better / No; if we cate not are we y^e
worse / Alle ways provided that in these in dif-
ferent thynges thou nother sette confydere no;
holynes; no; yet offende thy weke brothers che-
rite; for there in though thou be sic in thy selfe
and the thyng is also indifferent to the yet of
cherite frely makest thou thy selfe seruant to al
le men As S. Paule sayth When I was fre
from alle thynges yet dyd I make my selfe a
seruant that I might wyane many men / Note
that he alleways spekeeth of weke brethren (and
not of obstinate and of induratyed persons; ag-
tist whome thou shalte alle ways with stond
an defend thy liberte as he dyd) he is thy
weke brother that hathe a good mind a

1. Cor. 9.

beleueth the woꝛde of god / neuer
the lesse he hathe not that gifte
to persene as yet this liberte
to vse indifferent thynges
frely with thakes These
se toꝛe faith and che-
rite must be thy gy-
de in al these thyng-
es & folowing
shalt thou canste not erre.

¶ All manner of Chyften men/bothe spirytual
 le and temporelle are bound whan they wyl
 le be houllyd to reſcure the ſacramēt in bo
 the kyndes vnder the payne of dedly
 ſynne.



If men had ſtucke to the open
 ſcripturs of gode / and to the
 practys of churles holy church
 and to the expoſition of old do
 ctours as yt ſhuld be come chri
 ſten mē to doo/than had yt not
 byn nedefulle for me to haue
 taken theſe paynes and labour
 res in thys cauſe/ nor yet to haue ſayd to theſe
 charges thoſe thynges þ Antichriſt dothe won
 ly/but now ſeyng that they wylle doo the open
 dedes of Antichriſt/they muſt be content that I
 may alſo geue them his name/and that alle the
 world may openly know / that Antichriſt dothe
 rapne in the world (yeſe and that vnder the na
 me of Chriſt) I wylle here ſett yow fowthe an ac
 te of his which whā it is compared to our Pa
 ſter Chriſtes wordes I doo not delight but alle
 trewe chriſten men wylle iudge yt to be of the de
 uile as it is in very dede/though that the chri
 dern of the world doo iudge yt other wyſe.

This is I ſay of an acte/that the couſelle of
 conſtanciē did make agens the meſt holy and
 glorious ſacrament of our eternalle god Jeſus
 chriſt. where in the won kynd of this moſt bleſ
 ſed ſacramente was condemned as vnlawfulle
 for laie men to reſcure & that euerie man maye
 know/by what auctorite they did it/and what
 thing did moue the to condēne ſo bleſſed and ſo
 glorious an ordynace of our lord Jeſus chriſt/
 ¶ here wylle

The Wai-
des of the
counsell
determina-
tion of In-
richist

The are bound to receyve the
here wille I wypte their aunc wordes whiche
be these/as thys custome for a vordynge Certen
scandours and parcelles was resonably broue
ghe in notwithstandinge in the begynnyng off
the church this sacrament was refused of chris-
ten men vnder both kyndes / and afterwarde
yt was refused alonly vnder the kynde of bre-
de / wherefore sayng that suche a custom off the
church / and of holy fathers resonably brought
in and longe observed muste be taken for a law
the whych shall not be lawfulle to repicue / nor
with out auctorite of the church to change pe-
nt amans plesur / wherfore to save that yt is sa-
cilege / or vnlawfulle to obserue this consuetu-
de or lawe / muste be iudged erroneous / and they
that doo pertinaciter defende the contrarye off
these premysse must be restrayned as heresykes
rebellionly ponysshed by the bysshoppes or
their officialles / or by them that be inquisitores
heretice punitatis which that be in kyngdoms
or in prouinces / in these men that doo attempts
or presume any thyng agensst this decre shall
men procede agensst them / after the hollye and
lawfulle decreys that be indented agensst here-
tykes and their facters / in to the favour of the
catholyccalle faith. &c.

Now wille I exhorte alle chrysten men in
glorious name of oure myghty lord Jesus chris-
te (which is bothe their redeemer & shall be their
iudge) that they wille indifferently here thys
artykel discussed / by the blessed wordes of oure
Master Christe Jesus whiche wasse not alonly
of god / but also very god him selfe / and all that
he dyd was done by the counsell of the whol-
le trynitye / ad not alonly by his / by whoseoun
sell alle

Sacrament vnder both kyndes. Fol. C. xiii.
felle all counseils bothe in heuen and eithe must
be ordered and that counseile that is contrarie
to yt whether yf of Sapient Angel or of man
must be a cursed and iudged to be of the demyll/
though they be neuer so myghty/ neuer so wel
lerned/ and neuer so meny in multitude/ for the
re is no power/ no lernyng/ no yf no multitude
be neither in heuen nor in eithe/ no yf no imperes
no yf no sclanders that may iudge Christe and
his holly worde/ no yf that they maye geue place
vnto/ wherefore yf I cane proue by open scrip-
tures/ of oure Maister Christe/ and also by the
practes of holly church/ that this counseile ys
falle and damnable / than lett alle christen men
iudge which of vs must be harde and be beleued
eyther the counseile hauping no scripture yf con-
trary to alle scripture/ or els I that haue the o-
pen worde of god/ and the very bte and practes
of the holpe appostles and of holpe church/
Christe is of god/ and that no man doubteth but
the holpe counsell though there were fyve thou-
saddes bishopes there in muste proue them sel-
fe to be of god by y word of god/ by there wo-
kes the whyche they can not doo if they be
contrary to Christe and his blessed worde.

Moreover Christe is not trewe vnder a con-
dicion by cause that men doo a lawe hym / for
though alle the worlde were agens him/ yet we-
re he neuer the lesse trewe/ but the counseile ys
not trewe but allowe vnder this condicion by
cause yt bothe agre wyth Christes holly worde/
and of yt selfe yt hath no verete but ys off the
debyll yf yt vary from Christ. I fore yf deed-
falle trons of god shalle the counseile be iud-
ged by Christes holpe worde / and Christe
shalle not be iudged / by the decre off the

Whe are bound to receyve the
counsell but he shall be the counsels iudge/and
of christes wordes condemne the counsell who
shall approue yt/who shall prayse yt/who shall
defende yt. The temporalle sword/ nor y mul-
titude of bishopps nor interdiction/ excommu-
nicacion nor excoꝝge/ cane than helpe. Where-
fore lett euery trow christen man loke on this
matter indifferently/ it is no trespasing with god
nor with his holy worde/ for god wille remayne
for ever/ and his holy worde must be fulfilled/ &
if we wille not fulfill it/ he shall caste vs do-
ne to the depe pytt of helle/ and make of stony
men in our side that shall kepe his worde/ y
ys no lyghte thing/ for yt lyethe on the saluacion
and damnacion bothe of body and soule/ from
the which we can not be deliuered / with these
glorious wordes/ Conciliū / Concilium / Pa-
tres / Patres / Episcopi / Episcopi/ for alle these
may be the ministers of the deuyll / y though
they were angels/ therfore wone agayne / I do
mony/ he and exhoite in the glorious name of
the lymyng god/ and in the swet bloude of christe
Iesus all trow christen men/ to take hede w-
hat they doo agens the christes holy worde which
is their eternalle god / their mercifulle redeemer
and shall be also their myghty and glorious iu-
dge. Nowe lett vs examen the wordes of the
counsell. Fyrst of all the counsell graunteth that
in the begynnyng of the church/ alle christen men
were housled vnder bothe handes/ now wold I
knowe of the counsell of whome the church had
reueled this maner: of christe/ or of his holy appo-
stles/ as doughtles he did/ than what auctory-
te had the counsell to change the institution of
christ/ and of his holy appostles/ and also y vse
and practys of holy church/ was not the fyrst
church

Sacrament under both kindes fol. 2, the
church of god: Dyd she not kepe Chyistes insti-
tution: Dyd she not fulfyll chyistes worde: Dyd
not the holys appostles lerne here so: and now
shal the counsell of constancie fynde conde-
me Chyist and his blessed worde: and shalte the
lerninge of Chyistes holy appostles: and also
the longe yle and parties of chyistes blessed ch-
urche: with out any scripture: with out auctori-
te or with out any speciall reuelacion from god
but alonly for a doyding of seven perelles: yet
and not content alonly to condemne these thin-
ges but vnder the payne of heresy to condemne
them: this is to loke a condemnation of chyistes
open word and of that thing which they graunt
that the church did vse at the begynnyng.

Furthermore the counsell saith that holy
fathers and the church did brynge in this cus-
tom to housele lye men vnder won kinde: are
yow not ashamed of these wordes: Dothe not
your consciens pryke yow thus openly to lyce-
re of Chyist and of his holys church: Chyistes
worde is openly agensse yow: and yow graunte
that the vse of the church was also other wyse/
and as for holy fathers here make yow se what
they saie to it: but yow are the chylderne of the
kingdum of ihs: ad doughtles if yow brynge not
forth the holy fathers that make for yow: yow
shall not allonly be taken for abhominable and
open lyers / but also for shamefalle and detesta-
ble slanderers bothe of holys church and also
of holys fathers.

But it is no wonder for Antichyrist must decla-
re hym selfe openly to be agensse Chyist and yet
is he neuer with out an excuse / and a shaddow
of holys ihs: where by he maye blinde the poore

Q. 5. people

We are bound to receyve the
counsell but he shall be the counsels iudge/and
of christes wordes condemne the counselle wha
shall approue yt/who shall prayse yt/who shall
defende yt/The temporalle swerde/ nor y mul
titude of bilshopes nor interdiction/ excommu
nication nor cursynge/ can than helpe. where
fore lett euerye trew christen man loke on thys
matter indifferently/ it is no tryflynge with god
nor with his holy worde/ for god wille remayne
for ever/ and his holy worde must be fulfilled/ y
yf we wille not fulfille yt/ he shall caste vs do
ne to the depe pprt of helle/ and make of stonys
men in oure stede that shall kepe his worde/ y
ys no lyghte thing/ for yt lyethe on the saluaciō
and damnacion bothe of boddy and soule/ from
the whiche we can not be deliuered / with these
glorious wordes/ Concilium / Concilium / Pa
tres / Patres / Episcopi / Episcopi/ for alle these
may be the minystrs of the deuylle / y though
they were angels/ therfore wons agayne / I do
monyshe and exhorte in the glorious name of
the luyng god/ and in the swet bloude of chri
ste Iesus all trew christen men/ to take hede w
hat they doo agenste christes holy worde which
is their eternalle god / their mercifulle redemer
and shall be also their myghty and glorious iu
dge. Nowe lett vs examen the wordes of the
counsell. fyrst of all the counsell graunteth that
in the begynnyng of the churche/ alle christen men
were housled vnder bothe kyndes/ now wold I
know of the counsell of whome the church had
releued this maner: of christe: or of his holy appo
stles (as doughtles I he did) than what auctory
te had the counselle to change the institution of
christ/ and of his holy apostles/ and also y vse
and practys of holy churche/ was not the fyrst
churche

Sacrament under both kindes fol. L. xv
church of god. Dyd she not kepe Chyistes insti-
tucion: dyd she not fulfyll chyistes worde: Dyd
not the holye appostles lerne here so: and now
shal the counsell of constanciens fynde conde-
me Chyist and his blessed worde/and shane the
lerninge of Chyistes holye appostles: and also
the longe vse and practes of chyistes blessed ch-
urche/with out any scripture/with out auctori-
te or with out any speciall reuelacion from god
but alonly for a voydng of certen perelles: yee
and not content alonly to condemne these thin-
ges but vnder the payne of heresy to condemne
them/this is to loke a condemnation of chyistes
open word and of that thing which they graunt
that the church did vse at the begynnyng.

Howthermore the counseile saith that holye
fathers and the church did bringe in this cus-
tom to householde laye men vnder won kinde/are
yow not ashamed of these wordes: Doye not
your consciens pryke yow thus openly to lye-
ye of Chyist and of his holye church: Chyistes
worde is openly agensie yow/and yow graunte
that the vse of the church was also other wyse/
and as for holye fathers here maye yow se what
they saye to it/ but yow are the chyldrene of the
kingdum of lyte/and doughtles if yow bring not
forth the holye fathers that make for yow/ yow
shall not allonly be taken for abhominable and
open lyers / but also for shamefulle and detesta-
ble slanderers bothe of holye church and also
of holye fathers.

But it is no wonder for Antichyist must de-
clare hym selfe openly to be agensie Chyist and yee
is he neuer with out an excuse / and a shaddow
of holynes/where by he maye blinde the poore
people

Whe ate bounde to tete the
 people but what excuse had he here in the con-
 fess to condemne Chyistes worde: That they
 myght abyde serten sclanders and perylls
 bycause that there is no boddy with out bloud.
 Be not these lawfull causes to condemne chris-
 tian open worde / yee and that vnder the payne
 of heresy: Is not this a new maner of lawe
 to make that he that wylle not obeie a statute
 made agest goddes worde which he is bounde to
 obey vnder payne of everlastinge damnacion /
 allonly for a wordynge perilles to be condem-
 ned for an heretike. Breuely by this reason may
 they condemne alle holye scriptur / by lappinge
 superdys and perylls there to / they may con-
 demne alle the creatures of god / for there maye
 be peryll in vsynge of them alle. But what needs
 meny wordes to proue this counselle to be of
 deuylle: for yf that he not of the deuyl that ys
 contrary to chyst / and hath no excuse for it but
 allonly to abyde perelles / I can not tell what is
 of the deuyl: I am suer Antichrist shalle neuer
 be with out some carnalle excuse / for yf he wylle
 deny chyst to be both god and man / he shall ha-
 ue stronger carnalle reasons for hym than the
 counselle hath for this / but this matter must
 not be iudged by carnalle reasons / yt is goddes
 worde that is a boue alle creatures / wherefore
 lett vs goo to the scripturs as a suer answere to
 overcome Antichrist with alle his carnalle rea-
 sons. Fyist oure master Chyst whan he dyd in-
 stitute this blessed sacrament did vse these wor-
 des / take yt and eate yt this ys my boddy. &c.
 Lykewylle takynge & challyce he gaue thankes
 and gaue yt vn to them saynge / drynke alle off
 this this is my bloude of the newe testamente
 the which shalle be shed for manys in to remis-
 syon of synnes / these be playne wordes drynke

Mat. 26.

Mar. 14.

Luce. 22.

Sacrament vnder both kindes Jo. x. xxij
of yt alle/ he that saythe alle excepteth no man/
forthermore he knew that there might be iaper
dys in the reseruing of yt and yet he saith dypn
ke of yt alle / for yt ys my bloude that shall be
shed for the remission of synnes.

Now was it not shed for lay mens synnes:
why shall they not than dypnke of yt? The ma
ster and the lord sayth dypnke there of / I shalle
the miserable seruant withstonde his comman
diment / ye command the playne contrary & saye
dypnke not there of?

But now comeneth my lord of Rochester
(whiche perseuereth that the counsell is conuicte
in that that it consenteth that the whole church
in the begynnyng did reserue this sacrament vnder
both kyndes / and yet forbyddeth that same
thinge) (and saith to mayntaine this error) that
Christ spake these wordes dypnke of yt alle / also
ly to his appostles for there were no nother mē
there but the appostles / and therfore they must
alonly dypnke there of. I answered. My lord yf
this thing were alonly lawfull vnto the appo
stles / how wylle yow dyscharge the primatye
churche / In the which were those men y christ
mynistred this sacramēt vnto / yee & the selfe mē
dyd mynysker yt vnder both kyndes to the wh
olle congregaciō according to this commādimēt
dypnke of yt all / dought not but they vndersto
de christes will as well as you in this cōmandy
mēt. But in y wave of cōmunicaciō lett vs gra
unte yow that to y appostles this was wonlye
sayde / how wil yow thā discharge yowr a wne p
fres frō wldy synne / y which reserue it vnder both
kindes / & yet be they nother apostles nor succes
sors of thē / but after yowre a wne lernyng y bis
hops alonly be their successors / & the prestes do
represent. lxxij. disciples / shall they in this thing

Whe are bounde to receyve the
represent the appostles/and in absoluyng from
syne but the discyples? But lett vs se farther
in poure for fetched reason/telle vs how and by
what auctoryte (poure hys polyphe rule sa-
bed) that yov dare geue eyther of these kyndes
so the laye men seynge they were both alonys
gauen to the appostles/for even by that aucto-
ryte that yov haue power to take awaye the
won kynde/by that selfe same haue yov power
to take awaye the other / for they were both ge-
uen at wons and indifferentlye to the reseners
so that as meny as resened the won resened al-
so the other/and to them that he said take and
eate thys/this is my boddye / to them he sayd/
drynke alle of this. &c.

Now if yov may th^r take awaye the partes
of the sacramentes at poure plesur & consequēt
shal be that incontynvans alle the sacramen-
tes shalle be dystroyd/ad Chyistes worde sett at
nought. wherefore my lorde thys blasphemous
evasion wylle not helpe yov/but such shamfulle
solucions must they vse that wylle be agens^t &
open worde of god/amend poure consciens my
lorde/for yf yov doo not remember the teryble
wordes of the prophete/he shall shake his swer-
de and bend his bowe and make yt alle redde
and there in hath he prepared the shotte of de-
the/and hys arrowys for to burne / this is no
smalle thretenynge nor lyghtely to avoyd.

But lett vs se what the scripturs saye / that
whiche I gaue vnto yov I resened of the lorde /
marke. **M**. Pauls wordes how he resened thys
thyng of the lorde. &c.

Sacramēt vnder both kindes *Jo. Arbut.*

The lord Jesus the same nyght in the
whiche he was betrayd/toke bꝛede and than-
kyd and brake yt and sayde/ Take ye and
ette thys ys my boddy whiche ys broken
for you this do ye in the remembraunce of me/
After the same maner/he toke the Cuppe & said
this cuppe ys the new testament in my bloude
this doo / as ofte as you drinke in the remem-
brance of me/so; as oftyn as you shall ette thys
bꝛed and drinke thys cuppe/ you shall shew the
lordys dethe tyll he come/ Mark diligently how
Seynt Paule declarthe how the lord Jesus
Christ dyd institute thys blissed and comforta-
ble sacrament/in bothe kyndes/and in both kyn-
dys dyd minister it hym selfe and not that allow-
ly/but also annexed thys cōmādemēt to all
Christen people which muste receiue yt. This was
as oftyn. x. ye and this cōmandmēt/ ys geue
after the sacramēt is ministerd in both kindys/
Teaching vs that in bothe kyndys the lord
hath institute thys sacramēt to be receiued/and
also that they that so receiue yt, not / bꝛeake thys
cōmandemēt of the lord./ This do as often. x.
Thys cōmādemēt. Sainť Paule did not lightly
let slype/but he knew that it was the ordinaun-
ce and the cōmandemēt of the lord / and also
knew that won Jote oꝝ tyttyle of his wordys/
shulde not/ nor ought nor can not be lett slype/
wyth out perrell of the soulys of them that so
lyttyle makys on his worde : And therefore he
durste not/ nor wold not (And yet he had as gret
auctoꝝyte as the counsell of cōstanciens) let sly-
pe oꝝ transpoꝝe the institucion and cōmande-
ment of the lord/but wholly and fully wyth al
diligence he wrote those wordys vnto all the
wholle cōgregacion of the Corinthians/ nott
to the my.

We are bounde to receyue the
to the ministers or p[re]sbyters allynly but to y^e whol
le congregacion that is as well to the ministers
of the worde as to laye men and also the cōtrari/
for he saythe whan you come to gether/ and that
you maye perseue y^e he speakes indifferently / he
therer repeateth the y^e tarryed not for yore mē /
And also these wordes be playne / who soo euer
shall sitte of this b[re]ad and drinke of thys cuppe
worth y^e .xl. Now vnto this wholle congre-
gacion (I dought not but by the spreat of the
lord with lewes he for this dānable errour to
be institute of Anichrist and his very and allynly
capitall) he sayde drinke you p[er]te and to rep[re]s-
ent and manifestly to declare this oppn errour / he
addeth this word / Cuppe / signifynge and tea-
chynge that chainges ordynance is not to reueue
the bloude in y^e bodye only / but to reueue the
bloude (after his institution) by it selfe out of y^e
cuppe / lest they shulde be found reiectours and
blasphemers of the holy institution and cōman-
dment of the lord / Of whom .S. paule reueuyd
this cōmandment / and of no counsellors . Now
what christen man can dought but our M^{ast}er
christ to whom all thing is bare and oppn bothe
thingis present and also to come knew that the
re was bloud in hys awne bodye / Also Saynt
paul his scolare which lerned this lesson of him
was not ignorant y^e there was bloud in his bo-
dy / And yett firste our M^{ast}er christ geueth his blo-
ud a lone by it selfe out of y^e cuppe / and his diligēt
scolar knowing y^e doctrine of his .M^{ast}er dyd y^e sa-
me regarding his matters doctrine & p[er]ferryng it
by foye his carnall reson which knew that there
was bloud in euery body / but his .M^{ast}er doctrine
taught him y^e his .M^{ast}er kepte not his bloud in his
body / but for vs / lost & dāned parsons for our in-
numerable detestable (and a boue all capassite to

sacramēt vnder both kindes. So. **Archie**
 declare) dānable and abhominable sinnes / **W**as
 he his boddy & shed his blood there out plesant
 ly & there with made sacrifice ad satisfacciō for
 all our synnes as. **S. Johā** saith / The blood of
 Iesus christ cleseth vs from alle sinne / also we
 are sanctifyed by the offerynge off the body off
 Ies^s christ wons for all / now & all christe mē wh
 ych be sanctified by & offering of thys boddy / ad
 by shedding & blood out of this boddy / shuld all
 ways haue bothe those partes in remembrance /
 he accordyng as the blood was deuoyded fro the
 body for all sinners indifferently & wll come vn
 to christ And a cordyng to hys masters institus
 cyon and cōmandement / ministerd thys sacra
 ment and also ordened yt to be ministered to all
 men / The body / by it selfe and & blood by it selfe
 / That they might all way not remember alō
 ly that oure sayour christ offerd his boddy for
 vs / but also shed out of that same body his most
 precious blood and therefore sayth. **S. paule** (as
 his **A**fter christ taught him) As often as you
 shall ette thys bryde and drink this cuppe / you
 shall shew the lordes de the tyme he come . Now
 my lordys come to youre counselles. **A**hust and
 Saynt **P**aull defendy the thys thyng partina
 cyter (as you calle yt) that ys styty and strong
 ly wll they a byde by it and wll not reuoke
 it / wherefore after the decre of youre Counselle
 they be condemned for heretykes. I can no mo
 re say but god heipe them for there is no reme
 dy with thē but they must nedis to the fyr / for
 they wll not be abtured in no wyse / it is a pietie
 ns case that. ii. so good men as these be / wll be
 thus openly agens the decre of the holy counsel
 ye and agens so meny and so noble fathers / ad
 so gret clarkis the which knew this matter (as
 ye saye) as wel as they / & it is not to be thought

1. **Johā .i.**

Heb. 10.

De corle
era. di. 2. c
septim⁹

We are bounde to receyue the
that the holy gost wolde leue so many excellent
and holy fathers / and gret doctours of dyuine
te/and so many noble prynces and wise men of
the world/And be wyth these. 14. peere and wh-
ych be of no reputacyon in this worlde / where-
fore my lordes procede agens them after the ho-
ly decreys that be inuentyd agens heretykes/
lych not for their namys for it is neyther churche
nor paulle that can hurte you/you haue also co-
demned ther lernynge and preuaylyd agens the
whych shulde you not cōdemne them as well/you
be lordes/and you haue the strengthe ad the wyl-
dum of the worlde wyth you and as a scripne
doctour of lawe sayde/they haue no man to holde
wyth them but a sorte of begers and dyspysyd
persons of the world/wherfore spare them not/
be holde/ *Inplete numerum patrum destructionum/*
All tyrans be not yet dedde. But now whā you
haue cōdemned them/peet haue you as muche to
doe as euer you had: for poure a wne law is ope-
ly agens the poe in these wordes. *Ube understō-*
de that lereyn men releuyng alonly the porcion
of the blessed boddy / do abstayne from the cha-
lyps of the holy bloude the whych doughtles (le-
yng I can not telle by what superstycyon they
are lerned to abstayne) lett them eyther reseue
the whole sacrament or elles let them be forbyd-
dyn from the whole sacrament/for the dyuision
of won and of the same mystery cane not be do-
ne wyth out grett sacrilege. 12.

How thynke you by these wordes: be they
not playne that all men shall eyther reseue both
kyndes or none/here haue you a nother herety-
ke/for he Judgeth and sayeth that it is sacrilege
(which is openly agens youre counsell) to rese-
ue pt in won kynde. But peraduenture you will
say this

Sacramēt vnder bothe handes fo. l. xxiij
 say this law was wyten to pulkes 3 and were
 To whom so euer it was wyten it maketh noo
 matter for these wordis be playne / The dryng
 on of won mustery ca not be done with out gret
 sacrilege / These wordis be not spoken of 2 per
 sons that shall rescue yt but of the deuyd pnce
 of the sacrament / who so euer shall rescue yt / yt
 is sacrilege to deuyde this thing / and were yow
 to that. Marke also that yowre a lone law callp
 the yt supersticion to rescue but won hande ad
 no doubt they that dyd rescue yt so wher blin
 dyd by this damnable reason of pourses 2 the
 re ys no boddy wth out bloude / and yet he cal
 leth yt supersticion. But let vs see what yowre
 glosse sayth on this text / yt ys not superfluous
 ly (sayth he) rescued vnder bothe handes / for 2
 kind of bled ys referred vn to 2 fleshe ad 2 ky
 nd of wyne vn to 2 bloud / The wyne is 2 sacra
 ment of bloud in the which is the seate of the
 soule / and therfore it is rescued vnder bothe han
 des to signifye that Christ did rescue bothe bod
 dy and soule / and that the partakynge there off
 dothe profite both boddy and soule. wherefore
 if it wer rescued alonly vnder won hand it shul
 de signifye that it dyd profite alonly but won
 parte. ¶ Now thynke you bothe this glosse
 vnderstonde it of pulkes wonly / haue say men
 no soules. Say not this sacrament profite the
 bothe body and soule. Marke also 2 he saythe
 it is not superfluously nor with out a cause res
 cued vnder bothe handes. Also an other lawe /
 When the hoste is broken and the bloud shed
 out of the chalys in to the mouthys of faithfull
 men / what other thynge is there signified but 2
 immolacyd off oure lordes boddy on the crosse /
 ad the shedding of his bloud out of his side. ¶

De celest.

de. 2. l. cum

scagimus.

Albe are bounde to receyue the

De coloz.
di. 2. c. Si
quocient
rumq.

Ad Roine
liu Papā.

Ecclesia
Alia hift.

Here is it playne that the blood is geuyn
out of the chaire and not out of the boddy/and
in to saythefulle mē's mouthis and not allynly
in to priates mouthis. Also an other lawe/if y
the blood of chyst be shed for remission of syns
(as ofren as it is shede)thane ought y lawfus-
ly for to resceue it. y which do alle ways synne
muste alle ways resceue a medecynē. Here you
se a lone lawe saythe / that the resceyving of the
bloud is a medecynē alle ways to be resceyvd of
the that synne: yow wille not denye but that
lapyen synne. wherefore shulde they not than
resceue a medecyn for their synne: yow may per-
ceue that this is not allynly spoken of priates
but o: synners. Furthermore S. Ciprian say-
the Howe to we teache o: howe came we prouo-
ke men to shed their blood for the confessyō of
chrystes name if we do deny them the blood of
chryst whan they shalle go to batylle? O: how
dare we able them vn to the victordum of mar-
terdum/if we do not fyrst by ryght admitt the
to dryncke the Cuppe of oure lord in the cōgre-
gacyon &c. Here is Cyprian oppnyte agensy yow
which wille that as meny shalle resceue the blo-
od of chryst as do confesse the name of chryst per
ād that out of the cuppe & not out of the boddy
Also S. Ambrose sayth to the Emperour The-
odosius/how shalte thou lyfte vnt they bond-
des out of y which dothe yet droppe vn ryghte-
wys bloud: how shalte thou with those hōdes
resceue y boddy of god: with what boldnes wil-
te thou resceue in to thy mought y Cuppe of y
pricys bloude sepyng y thorow the wodnes of
thy wordes so gret bloud is shed wrongfully &c
Marke y y manner was in S. Ambrose tyme y
lay mē shulde resceue the bloud bloude of chryst
pe and that out of the cuppe seuerally/and not

Sacrament vnder bothe kindes fo. C. xxx.
 out of the boddy wonly / where foye my lordes
 se to poure consens how yow cane dischar-
 ge poure selfe a foye the dreadfull trone of christ
 Iesus / for makinge this detestable and damna-
 ble statute agens^t y^e heuynly worde of god / ad
 agens^t the vyle of holy church ad contrary to
 the expolycion of alle holy doctours / It were
 to gret a thyng for yow so sumtuously to bryke
 the statute of poure mortalle prince he w^{ch} mu^{ch}te
 moze of poure immortale god whiche wille not
 be a voydyd with a carnalle resu^{er} nor with con-
 demnacyon of heresy / nor yet with sayng there be
 Superdes perrelles and sclandes / for these pr-
 oude crakes cane not there excuse yow nor yet
 helpe yow . for I dought not but the grett Tur-
 ke hath as good reasons for hym as these be : al
 so as proude crakes as yow hane / though perad-
 uenture he vsythe the not so hypocritly agens^t god
 omnipotent as yow do / but yet it wille not helpe
 hym / where foye now mozte excellent and graci-
 ous prince I do with alle meknes / with all due
 subyccyon admonyshe and exhort poure mo-
 st noble grace / y^e and the father of heuyn do-
 the oppynly commaund yow vnder the payne of
 hys displeur / and as yow wille a voyde the
 danger of eternalle damnacyon / and also by the
 vertu of christes blessyd bloud ad as yow wille
 reserue remissio fro al yowre synnes thowth the
 merittes of his glorious bloud / That you do
 defend with alle poure myght Christes blessyd
 worde ad hys swet bloude / y^e his holy ordina^{nce} /
 y^e suffer the not so lyghtly to be oppressed y^e tro-
 dyn vnder y^e fote / poure grace may not consy-
 der in this cause the multitude / nor the dygnite
 of me / for yow be as good as y^e beste of the / but
 poure grace must consider that it is god omni-

Albe are bounde to receyue the
sentences cause/it is thurshes cause/it is the worde
of god/it is the blessed bloude of Chyrist that is
ouer trodyn/ it is y^e ordynance y^e comyngh out
of heuen/and not out of counsellys ye ad geuyn
by god hym selfe / and not by mans auctorite/
And now shall youre grace suffer this thyng so
lyghtly to be broken by cause men do indente
a carnall reason agensse it: the devylle was ne-
uer wyth out a reson/ but that prouethe not the
cause agensse godes worde. Kyngge Saul had

1. Reg. 15 no finall reson for hym/ whan he dyd saue him
ge Agag and the best shepe and oxen to offer to
god/ was not thys a resonable cause / to saue y^e
bestys to godes honoure and to offer the by vs
to god: was it not a goodly shewe to saue y^e kin-
ge rather than to kille hym/ what man wil re-
hyn it euyll to saue a mā: what mā can iudge it
euyll to saue bestis/ ye and that the best to offre
them to god: was not god best worthy: was
not thys a good consyderacion: was not this a
good intent: fynallye yt ys ten tymys better
than the reson of the counsellors ad yet Saul
wyth all his good reson/ with all his good devo-
tyon/ wyth all hys good purpose / wyth all hys
falle bestys ys repellyd of god for euer and alle
by cause he stucke to his good intencion and left
the comandement of god/ Sum men wyl think
it but a lyghte thyng whether they rescue the
blessyd bloud by yt selfe or els with y^e boddy:
but as lyghte as they thynke yt yet ys it godes
worde yet is it Chyristis ordynance/ yet did y^e
apostles obserue yt/ yet dyd the holy church so
fulfyll yt/ And yf the worde of god were alwaye
by reson yt were but a lyghte thyng to bapt-
se in water or in wine/ but y^e worde of god ys
open y^e it must be done with water and not in
wyne and yet

Sacra ment vnder both kindes **Jo. 6. 51.**
wyne and yet there is no cause why but **Jo.** wor-
de of god. **Howeuer** by reson it was but a light
thyng to say. We glad thou daughter of **Syon**
be holde they kyng comyth to the setting on an **Isa. 9.**
asse and on hare foole this saying by reson is not **Mat. 21.**
only simple but also foolyshe to say that a
kyng shall come rydeng on an **Ass**: yee and on
a boyowd asse and there of to make so muche
a doo as though yt were a notable thyng/
who wold not now mocke a kyng yf he dyd soo
ryde not with stondyng all this these be the
wordis of god yee and also fulfyllid in very de-
de of oure **Maste** **Christ** in hys awne proper
parson. **Howeuer** by reson yf it was but a mad
tokyn that the sauyour of the world **Christ** **Je. 1. 2.**
was borne to say you shall fynde a younge
chylde wyppid in clouttes and layde in a cryb
be what ys this to purpose: what ys this to
proue that the sauyour of the world ys borne
wyl not reson mocke this: what wyl reson
be perswaded by this token that **Messias** who
all the prophetes and all the patryarkes haue
promysid so many hundred yeres a fore was
now borne and yet this token came from heu-
ye and by the mynistracion of angelles and y
sheperds dyd beleue the worde. **Breuely** by re-
son what be all the actynges of the faith: whe-
re ys **Christ**: where is remission of synnes: whe-
re is the lyffe to come. Reson mocketh all these
thynges but yet they be trew by cause alonly y
worde of god speketh the. wher for most noble &
excellent prince loke on the worde of god and not
of blinde reson and saue y honoure there of for
it shall saue your grace at your most nede. **For**
thermore I do exhorte and require wyth alle ho-
nour yee and I do comende in the vertue of **Christ**

We are bounde to receyue the
 Iesus and his blessed worde All dukes /all
 earls/all lordis/all maner of estattes hye and
 lowe that wyl be chysten men/that wyl be sa-
 ued by the vertue of Ies^{us} Chyristis blessed bloud
 that they doo se thys ordynance of the god
 of heuen obserued too the uttermoste of thye
 power ad whā so euer that they wyl be housh-
 ed that they reseue the blessyd sacrament vnder
 bothe kyndes / and at the lest desyer yt with all
 their harte of theyr curates & so desier it y they
 may be dyschargyd a fore the immortall god of
 heuyn which wyl not be moued nor aboyd
 wth a damnable reson but what so euer thing
 there be that ys agens the holly worde of god/
 and the gloriou ordynance what collour so euer
 yt bryng wth yt of holynes lett yt be a cursyd
 and rekynd of the deuell/ This doth S. Lyppe
 an lerne vs sayng/what thyng so euer yt be y
 ys ordened by mans madnes/where by the ordi-
 nance of god is violatyd/yt ys whoredom /it is
 of the deuell and it is sacrilege/where fore flye
 fro suche contagiousnes of mē ad a voyde thier
 wordes as a canker and as pestilence.

These wordes be playne of all maner of mē
 of what estate what dygnyte/or of what honou-
 re so euer they be and what collour of holynes
 so euer they bryng with them/wherefore in thys
 present wytyng I do counselle and exhorde alle
 trewe chysten men to take hede what they doo
 the worde of god is so playne in this matter y
 they can desyer it no plainer /it is no chyldes ga-
 me to trifill with godes worde/ god wyl not be
 tryspyd with nor yet moued. But now to hel-
 pe poe mē y be vnlearned I wyl a soyll certin of
 their danable resōs/the first is we wil not geue
 it vnder y kynde of wyne lest y there shuld be ne-
 glygēcy sucher

Sacrament vnder both kindes **fo. Cxxi**
gligens epyther of the pytt or of the reseruer falle
any droppe on the grounde. I answere oure. **As**
chryst dyd know that sache a chance might co-
me you can not deny yt (except you wyl saye. **p**
he was not god/as you wold not gretly syche
to do yf you might haue mantynens and yet not
wyth stondyng dyd he institute yt in bothe kyn-
des. **Answere** you to this. **Howe** ouer why doo
not by this reson poure alme pyttes abstayne
from the wyne sepyng that thys perrell may also
chache the as your cautellis of the masse do gra-
unte. **Also** yf it be a resonable cause **p** you shall
not kepe churshes ordinance / by cause of a voy-
dyng of paretles than may you take a waue all
the wholle sacramēt to a voyde perrelles / for in
reseruyng of it in the kynde of brede/is **Superd**
lesse their remaine any crumme in **p** reseruers
tethe. **This** reson is as good as youres so that
now all the sacramēt in both kindes is taken a
waue. **Forthermore** if you wyl a voyde all per-
relles thā may you geue this sacramēt to no mā
for you can not tell who is in dedly synne & who
not / for you know not their hartis & it were a so-
re perrell and gretly more **Superdye** to geue **p** pu-
er body of chryst **Ies** in to a foull soule thā **p** a
droppe of blinde by negligēce shuld faull on **p** gro-
und / for there faillith but a droppe & here is **p** wh-
olle boddy in a foullare place than **p** grounde is.
Also **p** may be avorded with good dyligēce and
wisdom of **p** pult / but **p** **p** sacramēt shal all waies
be reseruid in to a puer cōscēce there is no diligē-
ce of **p** pult **p** cā make it. **How** think you now
now is all **p** wholl sacramēt and churshes blessed
ordinance clearly taken a waue and all for a voy-
dyng **Superdis** and perrellis / thus triffyle you
with churshis holy woide / yet and that in youre
gret and holy counseller. **Other** resons my loide

we are bounde to receyue the
of Rochester bryngeth that be worthy of no
colucion/ for he doth but mocke and scorne and
griffyll with goodes wyde/ he bryngeth y my
rakyll of the fyue lours where there is no mē-
cyon made of wyne/ Ergo lay mē must be hous
selyd in won kynde/ys not this madnes: whatt
meane these men that neyther fere god nor yet
be a shamed of man: what is this to the purpo
se: Christ dyd a myrakyll of fyue lours where
is no mentyon made of wyne: what ys thys too
the sacrament: pff the byede signyfye won par
te of the sacrament what signyfide the. ii. fr his
and the hope that was there these. ij. thynges
must nedis signyf the other parte. Also laye mē
dyd touch this byede. Moreover in an other
place/christ geuythe allonly wyne/ Ergo the sa
crament must be receyvd in the kynde of wyne
allonly off the lay mē. Be not these good
ly argumētes yea that of bishops:
yt were madnes too and we
re too them

It is agens scripture to honour images and to praye to sayntes.



If men had the very trewe faith in Christ Jesus that belongeth to Churken men to haue/ this article were open of it selfe with out any further probation / for yf men dyd beleue byll that Christ were god and omnipotent/and myghty to geue alle thinges: secondarily that he were mercifulle/ gracious/and lobbing towarde vs/ and so lobynge y we coude despayr nothing of him but y he wold geue it vs/ if me (I say) had this faith and this loue towarde Christ/ they wolde goo no farther but to hym only they wolde make inbente/and debyse no mediators/ but faithfully rescue hym (acordyng to the scriptures) for their wonly mediator/ saviour/ and redemer / and beleue and knowe surely / that they coude are nothing so grett in his name but that they shulde rescue it/ so that he wolde him selfe geue yt and there vn to is abyll. Also by this faith they shulde perfectly know / that they coude not be so vnworthy but he of his only and mere mercye ys abyll and also wolde make them worthy to rescue their petitions/ so that if men had fait he they shulde perfectly know that they had nede of no more than this won Christ that they shulde noz ought not seke to no other mediator/ eyther to optayne any thing/ or els to make them worthy but shulde know and confesse both in worde and dede/ that Christ alonly is abyll y enough pee and so myghty and so mercifulle / y all other fayned and inuented mediators of me

is ; be vile

They ought not to worshupe.

be vyle / fylthy and abhominable of them selfe /
to be cōpared to hym. If this faith (I say) wa-
re pynted in y hartes of men / thā what shulde
they or could they desyer more thā this won me-
diator Iesus Christe / what could they haue y
of him & by him they could not optayne: truly
nothyng y they coulder ryghttully axe / as alle
scripturs bere wyttnes. But now lett alle these
makers of new godes cumplate thē selfe to ge-
ther on a hepe / & shew me but won place ye won
Jote / or won example in holpe scripture y euer
mē dyd pray to sayntes: or wō y entered in to
heue by sayntes prayers: christe assured (as y
scripturs be playne) in to heue by his awne po-
wer / now wolde I know of these new godma-
kers by whose power ad helpe y the fyrste say-
nte came in to heue / saye not by y intercession
of sayntes for I wyll say than y there wer no-
ne in heue / nor bi his awne holmes for thā dyed
christ in vayne / & yf he came by christ wōly: why
may he not alone helpe vs thyrther: hys power
is not wekyd / hys maye is no lesse towarde
vs than yt was towarde him. Now here yob
se alle the causys that brought the fyrste saynte
to heue / & these causys be sufficient yee and alon-
ly a lowed of the scripturs of god / ergo they be
also sufficient for vs / yf we wyll beleue the scri-
pturs of god. But now to declare & make thys
matter open I will resite the wordes of the scri-
ptures / fyrst I wille speke of images / of whome
spekith Moses these wordes. Thou shalte ma-
ke y no graue ymages nor similitude of any thi-
ng y is in heue aboue or in erth by nerhe / or in
waters vnd y erth / thou shalte neither honour
nor worshyp thē. Be not these wordes playne a-
gainst all maner of images or similitudes: for if
sayntes

Exod. 20

Deute. 5

sayntes be inhent of in erth / or vnd þerth / here
 be their fygurs excepted other to be honoured
 or worshipped: & marke that he excepteth both
 honouing & also worshyppe / now what can
 yow geue to ymages þ is neyther honour / nor
 worshyp. It maketh no matter to me / whether
 yow call yt latria or dulia / if it be eyther honour
 or worshyp thā is it agens scripture & if it be
 neyther / thā is it nothing but a voyd name inue
 ted of youre insatiablie couptusnes to disseynt
 mynne with and to herpe innumerable goodes
 to youre selfe / for yf yow had no more profits
 by ymages thā yow haue deuocō to the / than
 shulde they be sone lette downe / w^{ch}o hathe sent
 a p^{re}cius offering of a p^{re}st geue to any image
 but we se dayly howe yow robbe images of other
 mens oblatiōs. But lett vs returne to oure pur
 posse / Duns on this terte saith / þ by yt was yt Duns 3.
 for yowde to make ymages a fore þ incarnation distun 9
 of christ. &c. Now must yow proue where they be
 a loved syns þ incarnation ad shew with mani
 fest scripturs where this terte is codenid in the
 new testamēt or els it stondeh fiske agens yow
 after youre awne. ¶ Duns / whome yow dare
 not denye. Also the prophete / a mā did plante a
 pinaple tre / & the rayne did noryshe it / & ther off
 was made a fyet vn to mē / he toke of it & we
 med him / & burnt yt & baked bryd there with / ad
 of þ other parte he made him a god / & did hono
 ar yt / & prayd vnto yt saing / del puer me fo: thou
 arte my god / marke þ process of the prophete /
 fyrst þ mā plated this tre / than he burnt parte
 of yt & baked bryde with it / & of the other parte
 he made him a god whō he honoured & worshy
 ped / marke also if all these be not trewe and ful
 filled of youre ymages / of the won ys made
 youre god whiche yow do honour / and of whō

Whe ought not to worshupe.
yow desyer to be deliuered / sum from dethe / sum
from synnes / sum from pestilencie / sum from po-
verte / sum from theyps / sum from ybille fortu-
ne / sum from hangynge / sum from dyvynge /
and sum to saue yow from the tothe ake / sum
to saue your hourse / sum your pyges / ad sum to
helpe your wyme with chyldre / with many othe-
ringes more / so that for euerie thing that yow
wyl desyer you haue a god to aske yt of / now
of y other parte is made a paye of gaulous / is
not this trewe / is not this plaine / of what other
thing in a the same the sayng of the prophete be
verysyd but of youre images : and if yt maye
be verysyd of an hundred other thinges yet ys
yt also trewe of youre ymages and vn to them
a grevth most peculiarly / the prophete speketh
not of won thyng only but of alle thinges that
be lyke / now deliuer youre goddes if yow can /
they wille not be deliuered with the answer
doctour Rydley dyd wons make vn to me that
there was no mā so blynd nor so mad o: foolys-
he for to honour y stocke & the stone y stondeth
a fore them / but they refer the honour to that
thinge y the image dothe represent / I answer
good Master doctour / I pray yow telle me won
thyng / what dyd Cicero with alle the holle se-
natours of Rome dyd they not honour that sa-
me thinge that stod a fore them / (and yet as yow
say) they did referre yt vn to y thing that was
there by represented these men were wyse men
and as well lerned in their tyme as yow / ad yet
yow see (for lake of knowlege of the trouth)
they honoured stockes and stones / I am suer
yow wyl not excuse them from ydolatre per
and that by cause they dyd honour the stock-
es and stons / and not alonly for honourynge
of the

of the thyng that was represented. Also what
 dyd Roboam whā he dyd sett vp. ij. golde calu-
 uis in bethell and sayd to the people Go no mo-
 re to Hierusalem be holde thy godes Jherall.
 It was not thys done to the honour of god: for
 they were not so mad (as ye say) to thynk that
 those caluys were goodis: but they dyd honour
 them in the honour of god and that was well
 declared in thery sacrifice which was none oth-
 er: but suche as god had comandyd in the lawe.
 Ergo after youre rule they myght lawfully ho-
 nour these calues referring it to god. They had
 also a gret Tollour for them / for all the oide sa-
 tuers dyd always offer to god Caluys: as Abra-
 ham with many other which oblatyon was ac-
 ceptyd of god: wherefore they myght well thyn-
 ke that god wolde be honouryd in the 3. magis
 of caluys. Now what thyng can you say to the
 where by you wylle proue that they honouryd
 their stockys and their stonys and there caluys
 but those same thyngs shall also be layd vnto
 you ad vnto youre to proue that you doo like
 wylle honour youre stockis and poure stonys.
 First you runne from place to place to seeke the
 which is a token that you do honour the stoc-
 ke or stone: for there haue you nothing of y^e say-
 net more thā in an other place sayng wonly y^e
 stocke and stone. Now when you haue founde
 them they praye you a fore them / And y^e wth
 kneelingis and knokkingis ad shakynge of you-
 re hedis and lokinge devoutly & piously: than
 kisse you their fete or theyr shoulis (for they be
 selfe bare footed lest they shuld haue y^e murre or
 couffe by y^e reson they be not vled to coude as
 you may se by their smokid scolicis faces hādīs
 ad fete with all y^e place where they stonde) and
 a tye poure

Give ought not to tro: shappe

Wipe youre naphys and rubbe your breys on
the ad like the with your tongis ad lay youre
pis on the: Than let you lightne a loze the: ad
tha offer you to the (Though in y. M. doctor
your person is nothyng gilty) gret oblatyons
to y. they shyn in gold + syluer ad piete stons
pe and not thus cōtent: but also pmyse to bysyt
that stoke wons a pere if god and y. good saint
send you lyfe and helthe etc. I pray you is nott
this honouinge of the stoke ad stone: what did
Lictro. with all y. romans to their stochis: and
stons: what byd roboam to hys Caluis yf this
be not honoryng: desyne me what honoryng ys
what moy. ete: to: honour can you deuple the
thys ys: ad yet you do say that you honour no
stochis nor stons: but wordly shame and intem-
ptible scryptures haue brought you to make this
damnable euaspon by cause you se men now
ware wyse in the worlde: by the whyche they see
clearly you are false dissimulacpon and hypocry-
se: but yf you were the trew honouars of god as
you be secret hypocrytis / you wolde not make
thys damnable euaspon to stablyshe / vpp holde
and mayntayne youre Idolatry / nor yet suffer
(so muche as lay in you) any thinge to be done
that hath any collour or shadeowe of holynes
that myght be an occaspon of Idolatry: but by
cause you be hypocrytes and vnsacryable bellie
godes you care not (soo you maye disseue the
sympulle people and lede them with blinde shad-
owes there by to fylle youre offerynge boxes ad
chestes to mayntayne youre vnsaciable carnall
appetytes) how y. honoure of god be sauyd: or
how your poore brothers consciēce be disquied: thinke
you that thys ys enough to say that no man ys
so mad nor so folysh as to honoure y. stokes
and stons /

Saptes of ymages

fo. lxxvi

and stonys/ And yet to suffer and dayly a foze
your pies to see/ so gret exteryour honoure gene
vnto the / That no tonge ca expresse nor hart ca
deuyllc more/ per yf you wyl beleue your sub
tylle Duns they geue vn to them (as I shalle
well proue by hys dysynon) honoure which is
call'd Latria the whiche latria after youre ow
ne lernynge ought to be geuyn to god wonly.

This saithe Duns/ Latria is call'd an extery-
our honourynge or a boodpy scrupce. &c.

Now yf y be trow pt followeth that they ge
ue that honoure to stoches and stonys that wo
ly pertaynythe to god/ which do any exteryor ho
noure/ wh. ther yt be offerynge of candles or buk
syng of their showys or any other thyng) too
them / Make you the cōclusion/ for I neede not
to say that they do Idolatre. For the more
This word latria (where with you disscue the
sprynge people) is a greke worde and after. St
Augustyn yt signifieth no more but scrupce/ the
which you can not deny but that you geue too
your stochis and stonys/ conclude now this pro
position after. M. subtyll docto/ Duns dysyn
cō I pray you/ for I haue no lesure. Thinke
your docto/ yd y children of Israel with th
eir hie pūst Ido could not haue made this pop
holy excuse y they were not so mad nor so folly
the as to honour y golde Calfe/ but rather to re
fere y honour to y lyving god/ they had a good
collout for the for they knewe none other god
nor saint but him/ yet this excuse was not law
full nor could not be a lawd whā Moses cam
with y word of god/ Marke also what he was
ymade this Calfe/ not a fole nor ignorant parson
amonge the people or won off none auctorite/
But the moste wysste eloquent and chere a
monge them/ per he was that tyme the verie

He ought not to worshippe
hed of the church or congregation. Also note þ
intente which was to kepe the peopille to ge-
ther in good order / he also made a calfe with
the which thyng alle their fathers had plesyd
god in doyng sacrifice with them / so that they
myght welke thynke that it myght be accepta-
ble to god to be honouryd in þ image of a calfe
by fore any other image / but alle these colours
be nakyd by fore the wyse of god. Wherwith wol-
de yow allowe that the people shulde geue what
same honour to me that they geue to youre stoc-
kes and stons. And vnder the same colloure
that it shulde be in the name and honour of god
(yow can not say but I am as good as youre
best stokes and stons: and if they be the Ima-
ge of sayntes and represent sayntes after youre
sayyng / I am the Image of god and represent
hym: so longe as I beleue in hym accordyng to
the holy scriptures / And if a connyng and an ar-
tificiaile grauer made them / god made me. And
I haue .xj. thynges a boue the which alle you-
re caruers / and yow with alle youre distinctions
can not geue to youre stokes nor stons. That
is I am a liuyng creature / and youre stokes
be dede: I am creatyd to lyue with the euera-
stinge god and youre stokes be made to the
fyre) I am suer yow nor no man wille allow it.
But there is won marvelous wonder That if
the beste and most holy of alle youre new Go-
des ye won that dothe myrakles every day we
re takyn out of youre hondes and sette a gay-
ne in the caruers & his makers house he shulde
be no better thane a stocke or a stone / ney coul-
de do no myrakles ye if he wer prayd never so
much / nor not so muche as if the housse were
a fyre to saue eyther the housse or hym selfe.

Dayntes of ymages C. lxxv.

Also yt is not lawfull so longe as he there ston-
deth neyther to praye to hym nor yet to offer to
him whiche offering wolde bothe helpe the poo-
re man his wyse chylderne and seruantes/ but
lett them suffer yow to take this troupe god
in to youre bondes agayn/ and than ys he layde
ouer all the worlde/ than maketh he ryche men
and poore men/ than maketh he men bynde/ and
bynde to be agayne/ than maketh he lame men
wholle/ than maketh he women with chyld/ yee
and also hungeth them welles to bed. Then ex-
pellethe he deuyles/ than telleth he thynges to co-
me/ than ruleth he in heuyn and erthe and in
water/ breuely he defendeth bothe kyngs and
kyngdom. Is not here a sudden mutacion/ and
alle is by cause he hath gotte him a new Ma-
ster and a new place. O yow hypocrites thynke
yow that men be so bynde that they cane not se
thys faulde yow wolde make them bynde in de-
de the which wold make them to honoure stoc-
kes and stonys yee and that in the name of an
other thing the which also they knowe not/ the
hiche of yow alle hath sene oure ladye. O any o-
ther saynt where by yow may lerne to make ha-
re symilitude/ and yf yow haue nothing to laye
for yow/ but because she was a woman/ thane
is youre ymage as muche the symilitude of an
harlott of the styys the which be the alle the
shape that belongeth to a naturall woman as
well as oure ladye/ noth withstandinge that oure
blessed ladye ys a virgyn and the other a stru-
pet/ pet in exterior forma and shapes that may
be sene and iudged by senses be they alle won-
ye and youre ymage in alle exterior spyns is a
grette delle more spiker yn to an harlott/ than
to a puer and a blessed such a virgyn/ and yet ar

O yow not

557
 We ought not to worshyppe
 yow not a shamyd with these damnable shaddo
 wes bothe to priuate god of his honoure ad al
 so compelle youre simpelle byethern to this cha
 full idolatrye. If yow wille loke youre selfe v
 ser clearly youre idolle in a puer mirroure
 Baruc. 6. the. vi. chapter of Baruch / where in you shalle
 fynd fyne wordes / Their stockes be pulshed
 of the carpenter / and they be gilded and siluer
 red / but they be false and can not speke / how
 thynke yow haue not youre images these pro
 perties. Their goddes haue goldyn crouns on
 their hedes from whome the pryestes dothe ta
 ke a way golde and syluer and spend it on the
 selfe / They geue also of it vn to their strumpit
 tes and decke their harlottes / and whan they
 haue takyn it a way from their harlottes / than
 decke they there with their goddes agayne / whe
 refore knowe that they be no goddes. Is not alle
 these thynges fulfilled on yow? do not yow ta
 ke a way their oblations and there with mayn
 terne youre pompe and pryde / and decke also
 youre harlottes? say not nay for alle the worl
 de wille condemne yow for opyn lyers / the mat
 ter is so playne. Their goddes haue a septer like
 a man / and lyke a Iudge of a londe / but they ca
 ne not flee hym that offendeth them / where fo
 re fere them not. Doth not this agre with you
 re goddes? Note how bolde y prophet is which
 dare croke with youre goddes and saythe how
 that they can not hurte their enemyes / wherefo
 re he biddeth vs that we shalle not fere them /
 how if yow thynke that this be not spokyn of
 your goddes (not with stondeing that none of
 these thynges they be boyde of) go to the and
 lrye but remeber y yow crye a londe for they
 be very thicke of helyng or peraduenture they
 be gone

Dayntes of ymages L. xxxviii

be gone for the attoune and occupide Therefore
I say crye & whope aloud/and byd them if they
be godes or wille haue any honour & they wil-
le now avenge them selfe of theyr enymys / If
they cane do notyng/thā wille we lay vn to the
this moche of & ppyt & will not fere the. They
haue a swerde in their hande /and an axe / but
they cā not delyuer the selfe frō batyll nor frō
theyys there fore fere the not/ A ryghetwys mā
is better that hathe none Imagys for he shal
be fre from obprobriusnes. How thynke you
haue not youre godes alle these tokyns & how
many theyys haue you hangyd for robbing of
your godes: but your godes neuer sauyd the
selfe from theyys. Moreover / why make you
so suer lockes and so suer doys of your godes
be abyle to kepe your godes: I thynke you se
ee not their runing a way. For theremoze why
kepe you so greit bandoges / of your godes be
abyll to saue their godes frō theyys: But my
thynke & bandoges be myghtyare thane your
godes & also you truste moze to the / for they de-
fend bothe you and your godes. you dāme stoc-
kes where is alle your reason: where is all your
wyt: where is alle your wūdū: where is al-
le your pollycy: where is alle your godly say-
the that you ought to haue in the god of he-
uyn: Are you not a champed thus grossly to dis-
seue men: yee and with those thynges which
you cane neither defend with scriptur nor yee
with any reason/ but peraduenture you wille say
that ppropheet spebeth here of idolles and not
of Images. I answere I pray you what calle
you I dōlūris it not as muche as imago i latin
which we call i english an image but we wōt not
bary for & name let vs go to & ppytis/ haue not
your

Ube ought not to worſhuppe
your Images all theſe proprietis that the pro-
phet laieth to theſe thinges which you cal idoles
can you ſay nay: can you proue y cōtrary: Do
th not experience lerne vs that they be all won:
Now what matter ys yt what name you geue
them whan y proprietis and y very thyngs ys
all won. Moreover the prophete Dauid dothe
deſpise an Idolle wth theſe proprietis / It ſit
it hath yies and can not ſe / yt hath a noſſe and
can not ſmell / it hath a moughe and can not ſpe-
ke / yt hath crys ad cā not heare / it hath bondes
and can not fele (thathſete ad can not goo. &c.

Now which of all theſe proprietis hath not
your Idollis: what wyll you make now of the
The prophete Dauid maketh an Idolle of that
thyng / that hath theſe proprietes and wyll you
make a god and a helper of them: will you pray
to them / will you offer to them: will you runne
from place to place to ſeke them: There ys no
diſtinction / there is no ſubtylty that can helpe
you: for more reuerens more ſervice more hono:
More cultus duſte maye you not do to your I-
magis than the prophete wolde that we ſhulde
do to Idollis for they be won in all p^pertis ad
condicions. And as for your mirakels that you
deſend them by / they be but elayſons of y deuil
invented of your owne Imaginacion and con-
trary to the worde of god vnto the gret blaſphe-
myng of the ōnipotent god of heuen / for myra-
killis be neuer done of god that any man can
proue of ſuerty but all only to the magnifyyn-
ge and declaracion of his bleſſyd worde / As for
all other mirakillis may be ſuſpected to be done
of the deuill / by the ſufferance of god / to the pro-
bacion of oure faythe and ſpecially whā they be
againſte the open worde of god / This may be
proued by y

proued by the wordis of moyses / if there a ryse
 in y^e myddis of the a prophet or amā that saithe
 I haue sene a vylson / and shall tell the a foie a
 sygne and a wonder / and that thyng that he tol
 de the do also come to passe / Now yf thys man
 say vnto the lett vs go and follo w strange goddes
 which thou knowyste not and lett vs serue the ;
 thou shalt not here the prophet nor the dreamers
 wordes / for god doth proue you that yt may be
 open whether you loue hym in all youre harte &
 in all your colle or not. Be not these wordis opē
 agēst all maner of mirakellis : yee and agēst
 prophettis whose prophcie is trowe and yet by
 cause he wyll drawe the hartes of the peopple
 vnto other thyngis by syde god ther foie. Shalle
 he not be harde / youre Imagis be not here excep
 t^{ed}. Forthermore what signyfethe thys y^e god
 will haue all oure hartes ad all oure soule if god
 haue all than can youre Images haue no parte
 But marke how god dothe proue oure saythe
 with suche myrakylles so y^e he wolde y^e neyther
 haue nor hell / Saynt nor mirakelles / Prophet
 trowe nor false shuld drawe oure hartis fro him
 ofro his worde / but alonly to styck fast to him
 wherfore lay for youre Idolles what you can /
 for they be no godis / Secondly they cā no
 more do (if they do so muche) but do mirakilles
 and tell you a foie of those thynges that be too
 cote / and yet all thys can not helpe for it is opē
 ly agēst the worde of god and we may not be
 re hem. Forthermore agēst your Idolles wil
 I lte the brasyn serpent of whom it is wyttē
 tha yt dyd mirakylles so openly that no man
 candeny it / yee ad y^e by the worde of god which
 dyd also stonde many hundred yeaes tylle the
 people did to it so muche as they now do to you

¶ We ought not to worshup
re godes / that is they dyd offer sence and other
oblacions there to ad therfore was it dystroyd.
not with stonding it was institutyd of god / and
so be none of poure idolles wherfore mirakillis
can not helpe. Also among the turkes be myras
kelles done as they thynke / and yet that proupe
the not their sect to be lawfull I will tell you of
a mirakille that is wrytten in their lawe / On a
certeyn tyme there was a controverisy by twene
the prestes and þ religious men whiche of them
shulde haue / the oblacions off the people / The
prestes layed þ they were best worthy by cause
they wer ministers in the temple and seruantis
to the godes and nyght ad day toke payne for
the people / The frears layd for them þ they we
re the succession of all their holy fathers and by
their prayers and merites was the kyng and
all the people kept / and the londe defended fro
all euill with many other thynges more / Wre
ly this matter was deferryd of bothe partes to
the sentence of the kyng the which had thought
to haue geue sentens with the prestes. but whā
the sears knew þ they came to the kyng and
despered hym that he wolde deferre the sentens
vñ. days and see what the godes wolde shewe
for them / The nyght afore that þ kyng shuld a
geue sentence / was he cōpelled by nature & go
to þ priuy which whā he cā there þ priue take
& he felle in & there was he cryng by þ spat off
an houre tyll he was so wey þ he culde n mo
re / & no man culde come to him for þ pallis was
lockyd / Thā suddynly appered vnto hym a rely
gius man with a glorious light saing vnto hym /
Now where be they þ thou woldest haue geue
sentence with al- are not they well worthy of þ
oblacions that can not helpe þ out of danger
but now

But now mayst thou se what we may do with the godes for the and all thy londe/ and with this the kyng wth out payne or hurt was taken out of the preuy and layd agayne in his bed of he wylt yt/ and the day following gaue he sentence that the religious men shulde haue the oblations.

How thynk you was not here an open myrrakylle/ and was it not done on the kyng the which had vnderstandyng and reason/ it was an open matter whan he was in the preuye and ppreuye broken and he layde agayne in hys bed wth out any hurte / thys passed mans power/ but what wylt you proue of thys myrrakylle/ all youre godes to gether can not do a more open myrrakylle than thys ys.

But lett vs see what y doctors saie agens youre godes/ Clemente wytteth these wordes/ we do honour vnsible Images to the honour of the inuisible god/ y which is a false thyng but if you will honour y image of god in doing well to ma in him shall you honour y trew image of god/ where fore if you wil truly honour y image of god/ we wil open y thyng vnto you y ys off trouth so that you must do well on to man the which is made vnto y Image of god/ geue him honour and reuerence / Geue hym meate whane he ys hungry / Geue hym drynke whane he ys thursty / Clothe hym whane he ys naked / serue hym whan he ys syke / Geue hym lodgyng whan he ys a stranger / and whane he ys in prison mynster to hym necessarys / thys ys the thyng that shall be counted to be geuyn god trewly. what honour ys thys off god too runne a bougt foolishlye to stony and woddy Images and

Libro. 5.
ad Iaco.

Ye ought not to worshuppe
to honour as godis ydille and deed fygurs/ and
to dyspyse ma in whom ys the very trewe Ima
ge of god. wherfore vnderstonde you that thys
ys the suggestion of the serpent that loke the
wyth in / the whiche dothe make you beleue &
you be deuoute whaue you do honour in sensy
ble thynges/ And maketh you to beleue that you
be not wycked whan you hurte sensyble and
resonable men. &c.

How thynk you? doth not thys dāme the
worshyppynge of Imagys/ yee though yt be in
honour of god. He sheweth you also that the
re ys no nother trewe Image but man/ whiche
of you all goo a pylgrimage to that Image?
whiche of you all do offer to that Image wh
ych of you all do honour that Image: you lond
lepers/ you inuenters of new godes/ you Ido
laters/ what say you to this: how cā you abyde
thys? ys not thys a greable wyth scripturs?
And yet this Image do you dyspyse/ This ima
ge cast you in prison/ this Image do you stocke
and chayne/ and whyppe from toun to toun/
wyth out any cause/ Thys Image dyeth in the
streetes a foze youre doyes for hunger and col
de and you runne to wallyngam and to Ipses
wyche with gret pompe and pryde to honour
your deede shadowes/ yt were better for you to
burne those Idolles and to warn: thys trewe
Image of god there bi/ for this Image was ma
de vnto god wonly and all your dumme godis
ware made for this Images sake. wherfore it
commeth of the deuyll: that you for sake thys
very trewe Image and lepe to youre woyme ete
godes/ yee you haue burnte meny a poozeman
for spekyng agens these dūme Idolles/ but tell
me whan all the Bysshops in ynglond did vexe
or trouble any

Sayntes or Images **fo. l. xij.**

or trouble any man for speaking or for doing/ye
or for distroying this very trewe Image of god
they had rather dystroy it them selfe/thā it shul
de be vndistroyd. Let y^e kinges booke be serched
thorow out the Realme and there shalle be noo
small number founde of these Images that be
trubbled and vexed and caste in p^reson for tresp^s
pylles ye and bitterly vndone by the bps^s hopes
and by their p^rysles and yet wyl they be the ho
nourars of Images ye and that and to the ho
nour of god and of al holy sayntes/is not this
agent al reson/is it not agent all wisdom: ye is
yt not agent nature: and yet no man may telle
yt.

Also the same doctoure in an other place/ Clemens in
What thyng is there so wykked & so vnthank code lib^{ro}
full: as to reseue a benyfyte of god and to geue
thankys vnto stockes and konys / wherefore
wake and vnderstand youre helthe. &c.

How thynk you are you not vnthankesfull
vnto god of whom you haue reseuyd all thyng
and for them you thanke youre wome etten go
des: furthermore. S. Augustin saith Let vs not
loue any dyspble spectakylles lesse by arryng
from the verite/and by lounge shadowes we
be brought in to darkenes/let vs haue no devo
ciō to oure phantisis/it is better to haue a trew
thyng what so euer it be than all maner of thin
ges that may be fayned at oure awne plesur. &c.
Be not youre Idolles dyspble speerakyllis: Be
they any other thynges than shadowes/ ad yet
you will loue them and honour them/Answe
re to Saynt Augustyn. you Infydelles haue not
we a luyng god/ and will you hyng vs from
hym to deed stockys: Also Saynt Hierome Be
it knowne vnto the kynge. &c. the properties

de vera re
li. ca. vlii.

Supra
Dank.

We ought not to worſhappe.
of the wordes be to be marked that he ſaith/
we will not worſhappe thy godes nor yet ho-
nour thy ymage for neyther of bothe be come y
ſervantes of god to doo. &c. here haue you that
neyther worſhpyng nor honouring belongeth
to ymages.

But now to the worſhpyng of ſayntes/
which haue a greter ſhadowe of holynes than
theſe dumme godes haue/ In primis you ſay y
ſayntes muſt pray for vs and be medpators to
god for vs that by them we may be abyll to re-
ſeue oure petition/this is Rychardeſ oppynon
de media villa/there can not be a thyng inuē-
ted by the crafft of the deuyll that maye be a
greter blaſphemy or more derogacion to chryſte
and his bleſſed bloude than this is/for if ſayn-
tes be neceſſary to be mediators for vs than is
Chryſte ynſufficient: for philoſophers dyd ne-
uer put two cauſys where as won was ſuffi-
cient/and yf any thyng be geuen vs of god for
ſayntes ſakes than be not alle thynges geuen
vs for Chryſtes ſake the which is plainly agens
ſaynt Paule ſaynge/god for vs alle haue geue
his ſone/and ſhallye he not geue vs alle thinges
with hym: lett euerye chryſten man iudge what
a blaſphemy that this is. But let vs proue that
Chryſte ys alonly oure medpator. S. Paule ſa-
yeth/there is won medpator by twene god and
man the man Chryſte Iheſus the whiche haue
geuen hym ſelfe for the redempcyon of all men/
marke that he ſaythe won medpator by twene
god and man. where there is but won there can
not ſayntes come in. Moreouer ſayntes
be men / ergo they muſt haue a medpator for
thē ſelues / & than they can not be medpators
for other

Sayntes or images fo. x. rii

for other me. Furthermore the medpator by
 went god and man is called chyst Jesus/ now
 is there any saynt that hath the hys name/ yf
 there be none that hath the name/ than is the
 re none that cane vsurpe this office/ with out
 blaspheming of Chust. Furthermore he hath
 redmyd vs wonly with out the helpe of sayn
 ctes/ and why shalle he not be wonly mediator
 with out sayntes / is not redemption the chiefe
 acte of a medpator. Also the holy gost saythe/ he
 shalle be calld Emanuel the which is as mu- **Elc. 7.**
 che to say as god with vs / what is this God
 with vs / is he with vs but as won mā is with
 an other / and as my cote is wth my backe /
 nay / he is an other ways with vs / That is to
 redeme vs / to save vs / to kepe vs / to defend vs
 from alle evill / yee and is with vs / that ys he
 is on oure syde / he holdeth with vs / he speaketh
 for vs / he excuseth vs / he maketh oure cause
 good / breuely he opteneth alle thing for vs. Of
 what saynt can this be spokyn. what do sayn
 ctes now for vs. Also S. Ioan saythe / If a mā
 doo synne we haue an aduocate by the father
 Chyst Jesus / what is this he is oure aduoca: **1. Ioan. 2.**
 te to the father / and here be none assignyd but
 Chyst Jesus / and by hym haue we wonly re-
 myssyon of oure synnes

Now what shalle sayntes obtayne for vs.
 what shalle they desyre for vs / yf oure synnes
 be remytted / than hath the father of heuyn
 no dyspleur agens vs / what shalle they than
 pray for vs. Also Saynt Paule saythe / The
 spret off god makithe intercessio mightely for
 vs with myghty desyers / þā nā not be expressed

with ion.

We ought not to worshyppe.

with tongue. Whiche how the spirite of god beseyereth and prayeth for vs; and that no man should reckon that we had neede of other mediators he sayeth that he prayeth mightily for vs / and with grete seruency that ye can not be expiated. Now is not he able to obtayne all thinges for vs and hath taken this office on hym for vs: yet were doubtles a grete rebuke to hym that sayntes should be set in his steede; ioynd with him in his office as though he were insufficient: yow thinke to doo sayntes a grete honoure w^{ch} hane yow maketh them godes / and sette them in Churches steede; but yow can not doo them a greater dishonour nor displeasur / for they wille be but sayntes / and no godes yet and that by christes helpe and not by thier awne. Also. S. Paul

Roma. 8.

saith / Christ sitteth on the ryght hand of f^{ather} the whiche dothe also pray for vs / marke that he prayeth for vs / can the father of heuendeny any thinge of his prayer: Doth not he aske alle thinges necessarie for vs: And as scrip

2. Cor. 1.

tur saith he is oure wylcom / he is oure iustice / he is oure satisfaccion / and oure redempcion made of god. Now what resteth for sayntes to aske: what wille you desyre more than wylcom iustice sanctification and redempcion alle these hath Christe opteyned for vs yet and he alonly ther vn to was ordeyned of god / which of alle the sayntes can say that but he: and if alle sayntes and alle the wolde wolde say the contrarie / yet he hym self standeth faste agens them alle and condemneth them for p^{ar}s & blasphemers saynge / no man cometh to the father but by me / note these wordes. For he

Johan. 14

saith / no man. i. c. Ergo as many as euer shalle come to the father of heuyn be here conteyned than addeth

than addeth he/ but by me/ he not alle sayntes/
 alle poure seyned mediatores with merites and
 alle other thinges cleue excluded in this woide/
 but: wherefore it is plaine that what so euer he
 be that maketh any other mediator of gothe as
 thought by anye menys seme yt neuer so holys
 but by chust woulpe to come to the father of he
 uen/ first he dyspys the chust/ and if he dyspys
 chust he dyspys the also his father which hath
 allowed hym wonly to be oure mediator: & waye
 to him as it is wytten I am the way wonly to
 the father / therefore lett them be suer that seke **Johan. 14**
 any other way or any other mediator but chust
 alonys to heuen that they (acordynge to the
 woide of the verite which can not lye) shall ne-
 uer comyn there/ but as meny as truste in hym
 wonly/ lette them not doubt but they shall not
 allonys opteyne to comyn to heuen but also
 what so euer they desyer by spde in hys name
 acordynge to his atone promysse and woide wh-
 ich can not dysseue vs/ what so euer (saith he)
 yow as he in my name the father shall geue y-
 yow. Marke these wordes/ what so euer/ and y-
 we shalbe runne to no nother he addeth also/ in
 my name. Here is nothing excluded/ but all thin **Johan. 15**
 ges feelye be geuen vs/ and that for his names
 sake: not for no sayntes name/ not for none of
 oure holynes or merites/ but for chusts name/
 now what is it to runne from this swette pro-
 mysse of oure moste lovinge sauour redeemer and
 wonly mediator Iesus chust to sayntes/ to o-
 ther workes/ but a playne and an eydent tokē
 of oure infidelyte/ of oure vnthankfullenes/ y-
 that we thinke hym vntrue and wille not full-
 fyll his promysse/ yee that he is not abyll to do
 yt and to make hym a lyer and vntrue in hys
 woide

We ought not to worshippe

freide. Also. S. Paule sayth. He hath geue his
wonly sonne for vs/ how can it be that he shall
not geue alle thynges with him? Marke he sa-
yth with him and not wth sayntes/ he sayth
alle thynges and not certen thynges/ he that sa-
yth alle excludeth not the torheake and leueth
yt to. I. Apolyn. &c. but he excludeth nothinge.

Now you infidelles and impostors of chur-
che/ what wylle you haue of the father of heuē?
or what can your hartes desire that Christ is
not abyllie to obtayne for you & yf you beleue
hym abyllie/ If ye his office and there vnto wo-
ly appointed of the father and none other/ yee al-
le other be excluded with manifest scriptures.
Whercober wylle you or be you selfe folowhe to as-
ke a thyng of won that hath it not to geue/
nor can not geue yt/ ye hath the needs of yt him selfe
and leue him that hath abundance yee and
that hath made and open proclamation that
frelye with our golde or siluer or any marchan-
dyse wylle geue the selfe same thyng to as me-
ny as come and aske of hym what so ever they
be/ now the lord hath not allynly godnes but
he is alle goodnes hym selfe/ and all sayntes ha-
ue synned and made of his godnes and he hath
made this proclamation by his blessed & euert-
stinge worde that who so ever cometh vnto
hym shall haue of his godnes abundantly/ now
wylle you leue hym and go to the sayntes?
Whych if they ever had any goodnes they rece-
ued yt of the father as. S. James saythe alle
good gyftes cometh from the father of lychte/
marke howe he sayth alle good gyftes. But he-
re haue you a dyffynccion y onlye god is good
of his owne nature/ and sayntes are good by
receyvinge goodnesse of hym/ welle to doo you
a plesur

Enc. 18

Iaco. I.

Sayntes of viiages fol. x. liii.

A plesur I wyll a lorde poure dyspense pon to
be good/for of it cane yow make no more wyth
alle poure subrytpe but that sayntes haue no
more goodnes than they haue released. Now þ
goodnes that they haue released was for them
selte woulye/pe and they cane geue none of it
to yow / for they released yt not for yow but for
them selte/pe and no more than was necessary
for them and that but allowyng of merite as it is
opē in Mathewe in the parable of the fyve wy
llē virgyns and the. v. folyphe/where as the wy
llē virgyns had not so muche oyle to lende the
folyphe virgyns as wolde kynspylle their larn
pps/finallpe they had nothing at alle that they
coude spare them/and yet were they wyllē vir
gyns/and yet were they sayntes/and yet were
they admytted to enter in to heuen. Furthermo
re doo yow not openlye agens god whane yow
desper any thing of sayntes whether it be pro
sperte/welthe/helthe remission of synnes/oz of
aduersites cololacions/oz cūfortes/oz any other
thing sayng þ scripture woulye knowygyth all
these thinges to be released of him / & that he is
þ woulye geuer of the/pe & that all þ prophtes
& fathers in all their tribulaciō crydd allynly to psal. 119.
hym as Dauid testifyth of hym selte in these
wordes/whan I am troubled I wyll crye vnto
þ lorde & he wyll helpe me / he crydd not to no
saynt neyther yet desired any saynte to speke to
god for him/but saith I wyll crye vnto þ lorde/
pe & he doughtydd not þ he wold not here hym
by cause he was a mā & a synner but faithfully
said he will helpe me/as he testifyth in a nother
place sayng/my helpe is of god. þ hath made he psal. 119.
uē & erth. Now wil yow runne fro god & aske of
sayntes cōfort psperte/helth/oz welth/oz other
thing sayng

We ought not to worshippe
thyng seynge it belonge the a lonly to god to ge
ne/seynge he alonly is the countayne and auctour
of all goodnes and not sayntes whiche haue no
more but theire parte and þ that is geuen vn to
them. Also oure **M**aster christ teachyng all crea-
tures to pray bydowthe them not to goo to any
o. her thyng but alonly to the father of heuen/
he makyth no mention of sayntes / no nor soo
much as to be a meane by twene them and the
father / but commandythe them that pray to pray
them selfe to the father / The whiche thyng I
dought not but he wolde haue done yf he wol-
de that there shulde haue byn other medya-
tors or geuers of any goodnes. Wherouer ys
not this a mad maner of praier that men vse
to oure lady / O oure father which arte in heuen
halowed be thy name. &c. Thus do you lerne me
to moke oure lady whan you lerne the to saie
oure ladys sauter. you Infydelles and mok-
kers both of god and mā are you not a chamed
of these open blasphemys. Doute you not / yf
you call not for grace to the lord that you may
amend yf and that shortly / but god shall stra-
yly avenge this blasphemy on you / he hath
suffered longe and no dought but of his infyny-
te mercy. Not with stondyng I wyl neuer be-
leue that he wyl muche longer suffer seynge y
he hath brought so graciously his glorious be-
rite in to the worlde and that so openly / and so
clearly that you can not deny yt. nor withston-
de it neither by reason nor by lerninge but you
re a wne consciences be confounded and marked
with hott perens not with stondyng you perse-
cute it by tyranny to the mercede of your damna-
cion / oure lord be mercifull vnto you. But now
that you may be knowen what you be whane
you dyssue. 2

Sayntes & images. fo. c. xlv.

you defende y people with these wordes sayntes
 fathers holy doctours holy doctours I shall re-
 scyte scripture of youre fathers ad doctours sayn-
 ges y you may be knowe not allonly oppyn ly-
 ars and blasphemers of god and his blessed ad
 eternal worde/ but also of his holy sayntes ad
 fathers vn to whome he hath reuelated by y
 scripture his verite. first **S.** Augustyne saythe
 these wordes/ let vs haue no deuocion in honou-
 ring of dead men/ for if they luyd welle they
 may not be countyd for suche men as to despyse
 suche honours/ but they wille that god shall be
 honouryd of vs by whose lpyghtnyng they reso-
 pte that we ar made companions of there glo-
 ry/ wherfore sayntes must be honouryd by fol-
 lowyng them/ but not honouringe them of de-
 uocion ic. Be not these playne wordes. **S.** Au-
 gustyne was a father and a doctoure/ And he
 saythe y sayntes wille not be honoured of vs/
 but that god shall be wonly honouryd. Accord-
 darly pe we may folow their good lpyng and
 so honour them/ but in no wyse to pray to the
 or honour them of deuocion/ It foloweth in
S. Augustyne wherefore we do honour them
 by love or cheryte but not by scrupce/ nor we
 by de no temples vn to them/ for they wille not
 so be honoured of vs/ for they knowe welle that
 we (if we be good) be the temples of god/ wh-
 erefore it is welle wytyen/ that man was for
 byddyn of y Angell to worshyp hym but allon-
 ly to worshyp won god vnder whome the an-
 gelle was also a seruant ic. Cane you despyse a
 ny playner wordes than these. we can no mo-
 re do but lpye sayntes of cheryte but in no wyse
 to serue them/ we may also by lpye no temple
 les to the honour of the/ Marke also how he

**August. de
 ciuitate
 cap. xlvii.**

**Epoca. 19.
 1. 11.**

E. byng?

Mat. 15.
tom 6. ho.
be profec
exchange.

We ought not to worshippe
byngeth scripture for hym how the angelle of
God wold. not be honoured of man: how cane
yow abyde this sayng of **St. Augustyn** and his
example of scripture: Also **Chrysostomus** say-
the on this texte / woman thy saythe ys greet /
dost thou see this woman which was yn wo-
thy / but by hare perseuerance was made wo-
thy: wylte thou lerne also that we praynge vn-
to God in oure awne persons do more profyte
chan whan other men doo pray for vs / Thys
woman dyd crye / and the dyscypilles came and
prayd hym / y he wolde speche hare for she cry-
ythe on vs / but to them he answered I am not
sent but vnto the shepe which are perschyd of
the house of Israel. But whan she came hare
selte and dyd perscuer cryng and saynge / ycs
lorde / for the whelpes doo ete the crummys
that falle from their masters tabylles / Thane
dyd he geue hare the benefyte and sayd be yt
vnto the as thou wylte. Wylte thou not see
how he dyd repelle hare whan other men pra-
yd for hare / but whene she came her selte and
cryde / he dyd graunte hare. Vn to the he
sayd I am not sent but vn to the shepe / But
vn to the woman he saythe be yt vn to the as
thou wylte. &c

Here yow not playnly how we doo souer
obayne oure peticon of God oure awne sel-
fe than by any other mydlers: marke also how
Chrys. Wo. the apostylls dyd pray for thys woman and
6. ho. be y they were repelled / and she was harde. Also
Isid. euā. the same doctour wytereth these wordes / we ha-
uē no nede of patrons a fore god / no: nede of
muche prayrs to speke sayre vn to other men

but she

but though thou be a lone and wanted a patro-
ne/ but praye god by thy selfe yet for alle that
shalte thou haue thy desyer / God dothe not
so lightly graunt whane other men praye for
vs / as whane we pray oure selfe yet though
we be full of synnes et / be not these wordes
playne / that we haue no neede of patrons / but
God hearyth vs sooner whan we pray in oure
awne persons / than whan othermen praye for
vs / wherfore they that make other mediators
than onely Christ / dothe mistruste Christ and
beleueth that he is not omnipotent God / nor
mercyfuller lord / and there fore flye they vnto
thys saynte and vnto that saynte trustyn-
ge to fynde more mercy at their handes than
they coulde fynde at Chrystes / but a true
Chrysten man leueth his saynte / and re- **Exod. 1.**
membereth these wordes of holy scriptur He
are thou man / I am thy God / and therefore he
setteth alle his truste / alle his confydens / alle
his beleue / alle his hope / alle his harte on hym
wonly / and yf he wille haue any thyng neces-
sary to boddy or soule of hym he aske the vt
alonly as the prophet Dauid leueth vs sa-
ying / I wille pray vnto the lord and in the
mornyng thou shalte here my voyce / what is **Psal. 3.**
thys in the mornyng but shortly / quydly the
ed arte so mercyfuller that thou wille not pro-
longe the tyme but shortly here me / and ther-
fore whane I am in any dystresse of boddy or
soule to the I calle for deliuerance and truste
to obayne yt on the wonly / for thou
lord / thou haste sett me in thy hope won **psal. 4.**

Thus dothe

We ought not to worship

Thus dothe euery good man pray and truste
in god/ for he taketh hym not alonly for his
god but also for his mercifull god/ yet and for
his father which wil doo hym nothyng/ but
contrary wil do the infidels as the sayns
chastemen/ for they mistrust hym and reken
hym to be a tyrant and a terrible and a ferulle
Judge/ which loketh for muche intercession/ &
that regardeth parsons/ and therfore runne
they hither and thither/ to seeke an other me-
diator/ to seeke an other helper/ to seeke a nother di-
lucrar than chryst/ for with hym be they not sa-
tisfied/ yet they reken hym to be so proud and
so stryde and so cruell and so hye that they da-
re not speke first to hym nor despayr hym for they
clearly mistrust him/ that is the summe the-
re of. And for that cause seeke they to this saynt
and to that saynt/ and despayr of won helpe
of an other helpe/ of won they wil be holpen
to heuyn/ of an other they wil be deliuered
from helle/ of won they wil haue frendshipp
in this world/ of an other longe lyffe/ of won
they wil be saued from synnes/ of an other
they wil be made wholle/ and alle this is by
cause they mistrust Chryst and reken that he
is eyther not abyll/ or that he wil not optay-
ne these thynges for them/ This is the very
ground of their hartes/ lett them speake with their
mouths what they wil/ and of this are they
compelled to speake from chryst. Is not this ma-
kyng of many godes? St. Paule sayeth that in
covetyse is Idolatry/ by cause that mans
harte is of his godes/ how muche more is here
Idolatry where as mans saythe/ hope and
trust ys set so muche of creature as of god.

is that

is that sayntes be holy/and worthy to be beloved in christ and for christ/ but yet be they but creatures / and no godes. I love them as well as yow doo and prayse and magnify them/ but wherefore by cause they haue christ in the which is the auctor of alle goodnes wherof yf he were a way/ I wol despise at them and despise them/ But I do not make them Christ (that is my sauour/ my redeemer / my comforter my trust and my hope) by cause that Christ of his mercy and of his grace dwelleth in them/ but I like alonly to hym that hath made the holy and hath also alonly power bothe me and alle men lyke wyse to make.

¶ Wherefore here brethren/ yf yow wille be Christes/ make hym alonly your mediator/ and your intercessor to the father of heuyn/ and alle thynges that yow desyre/ desyre them in his name wonly. Make hym first your frende and than haue yow alle sayntes on your syde/ for they can not chosse but be your frendes. Wherefore set alle your trust hope and confidence in Christ wonly and bypette alle your desires/ alle your petitions/ alle your prayers be to hym wonly. And as for sayntes yow shall love them/ fauour them and magnify them and prayse them for godes sake and to godes honour / and where they lyued well after Christes wordes there in shall yow folowe them/ But in no wyse shall yow beleue/ hope/ or trust in them / or make any prayers be to them or desyre any peticion of them: nor theyr legacyng shall be any rule to lyue by forther than they folloved the word of Christ / for yow be

We ought not to worshippe
call'd chrysten men of chryst and not of sayntes.

But now wyl I answer to the carnall
reasons/ first they haue a law whose wordes
be these Chrysten men do not call worshipfull
Images godes/ no; they do not serue them as
godes/ no; they set no hope of thei saluacion
in them/ no; they doo not loke for off them the
Iudgement that ys to come/ But they doo
worshipp them/ and affectually pray vnto the in
remembraunce and recordacion of the first frutes
but they do not serue them no; for any other cre
atur: wyth godly honoure. &c.

Nest every Chrysten man consyder well in
hys consyens the wordes of this lawe/ and cal
le also to remembraunce what god ys hym
selfe/ that ys too say howe omnipotent he ys/
howe lyberrall he ys / howe mercifull he is how
gracious he ys vnto vs / And than I thynke
he shalle well perscue / that this beere ys ney
ther made wyth saythe/ wyth lernynge/ no; per
wyth reason / but an oppn blasphemys agens
god and a great mystruynge of oure mercy
fulle Maister Chyist Iesus / Wherby there ys
nothyng/ but an hepe of blinde and vnfaith
fulle wordes in ventyd too be gyle synners
men there by

To the first worde venerables: What sa
ythe/ what lernynge / what reason wyl that
Images shulde be Iudged worthy veneracion
(this dothe the lastyn worde / venerables
signyfye) seynge they be but Dyste / dummie

and deyd

Sayntes or Images **Jo. 2. 13.**

and deed / what reason ys yt than too calle
 them venerabiles / After Doctor Wybley
 wyll say that noo man ys soo made too wor-
 thy and too honoure the stocke and the stone /
 and yett bys alone lathe callythe them venerabi-
 les / that ys as muche too say as worthy too be
 worshippid and honoured / Calle you them won-
 thyng by name and recken them vn worthy
 in dede / It foloweth / Whypst men calle them
 no godes / what nede these wordes / All the wor-
 lde knowthe that they be noo godes in dede /
 But then why calle you them venerabiles /

Forther more I wolde knowe of all my Mas-
 ters the lawyers why they be suche blasphem-
 ers of god / suche insydricles / and suche mor-
 talle synners vn to god / as to suffer / yett and to
 compell synners men / to geue too those stoc-
 kes and stones suche exteryor honoure as be-
 longythe to only too god / seynge you calle them
 noo godes / What maketh yt matter for the
 name soo longe as you geue them the very
 thyng / Wynne you what exteryor worship-
 pyng and honouryng belongythe to god / or
 that we may doo or tane doo too god / and I
 wyll proue that yett compelle men to geue that
 same too your stockes and stones / and yett you
 thynke youre selfe sufficiently discharged / by
 cause that men calle them noo goodes. It folo-
 weth / They sett noo hope in them. Than what
 nede men too praye vn to them / what nede me
 to aske petycons off them / what nede men to
 offer vnto the. what nede men to bowe to the.
 what nede men to runne to them barefotted and
 barlegged / and to kysse them and lycke them /
 do they aske y thing of the which they haue no
 hope to

Whe ought not to worshippe
hope to rescue by them / than doo they mocke
them / It foloweth but they praye vnto them &
worshipp them / he thinketh you by this : you
saye they be no godes and yet men praye vnto
them and worshipp them / Adde to this that the
latter worde signifieth as muche as to aske for
grace of them and further and affectually to
pray to them / if this stand with faith / and with
the honour of god / lett euerie Christian man iudge
but hold standeth yt with your detre whe-
re in you calle them no godes : this is as muche
to saye as you be very hypocrites and dysse-
mblers with god and man / for you saye mon them-
ge in wordes and compelle the people to do the
contrary in detre / that is to honour them as go-
des / is not this contrary to these wordes of scri-
pture / thou shalt honour thy lord god and ser-
ue him only. Marke the holy gost saith thou
shalt serue god only. Here is the selfe latter
worde / adore / that your detre hath / scripture
wille yt shall alle only be geuen to god / ad-
you wille geue yt to your worshippfull yma-
ges / marke also the occasion that oure Master
Christ spake these wordes / the deuill requy-
red that he shoulde falle doone and honour him /
he requyred no faith / nor no hope on hym nor
yet that he shoulde make any prayers or beseech
any petition of him or lyke or kille his fate / or
make any oblation to him / but allynly to faulle
doone / and so with exterior scripture to honour
him / but oure master said that that belongeth
allynly to god and neyther to the deuill nor yet
to your worshippfull ymages / now saye of
your consciens doo not you that same thyngs
to your stockes and stonys / that the deuill re-
quyred of oure master Christ. how can you
adore

Mat. 4.

aboyd this: but now cometh poure gloffe with
a distinction and wille lene oure Master chur
how that he shall honour the deuote and creat
le him with an idyll and a damnable distinc
whose wordes be these / there is cultus latrie / w
hich includeth. iij. thinges in him: loue / multitu
de of sacrifice / and veneration this belongeth
wonly to god saith he: ther is an other worship
pinge which is called dulia / and this hath but
won thing in him that is veneration / and it ha
th neither loue nor multitude of sacrifice in yt
and this belongeth to alle creatures. i.c. What
be these but an hepe of popylle wordes wyth out
any sentens inuented of the deuyll to dys
seue symple men by. Here say yow that cultus
latrie which includeth loue / multitude of sacrifici
e / and veneration belongeth to god wonly / tell
me of poure confessors are yow not ashamed of
their wordes: fere yow not the vengeance of
god: that thus moche and tryfyll bothe wyth
god and man: There can be nothing more age
lle yow than these wordes be / for first doo yow
not loue poure images and poure sayntes: Sec
condely doo yow not offer to them: calle yow
that no sacrifice: pe it is so muche that yow ear
ne haue no more on them / Thirdly do not yow
geue veneration vnto them yee and that with
alle yowre hartes / or els be yow hypocrites and
dyssemblars / so þ yow geue to poure stoches
floures cultum latrie / which by poure adone dis
tynceyon belongeth to god wonly / how can
yow now aboyd idolatry: Now to the seconde
parte of poure dystynceyon / yow say þ yow do to
sayntes and to alle creatures the worshyping
of dulia / which is with out loue / and with out
the multitude of sacrifice / what say yow eys:

Glossa de
confe. Di.
3. c. vena
rabiles.

¶ We ought not to worship.

What mene you by this? what worshippynge is
this that is with out love/and with out sacri-
fice/is not this open hypocrisy to honour a thin-
ge outwardly and nether to loue yt nor to fa-
uor it inwardly/nor yet to offer any sacrifice vn-
to it/this is nothing els but open mockynge &

¶ Matt. 27. I may well compare you vnto the wykked Ju-
des that chouches and knels vnto christe/but
they dyd yt nether of love nor fauour: but of
mockage as you doo honour youre sayntes &
ymages. This cometh all waies to them that
wylle mocke and tryfyll with godes holy wo-
de/that whane they thynke to a voyde yt with
a damnable dysynccion/than is yt most agynste
them so that alle christen men may see that the
hande of god is here. Also an other bald reason
you haue which is of Maister Wycharde/yt saye
tes whane they were here and not conformed
in grace dyd of their cheryte praye for be / ergo
now must they praye muche more sayng they are
now conformed in cheryte. &c.

De media
valla 4. let

¶ Is not this a goodly bawde reason to caste
at a bishoppes cure? How cane he proue this?
what scripture hathe he for hym? I heare wel-
le his carnalle reason but I heare no probacion I
wylle make hym lyke reason. ¶ He sayntes
whane they were here dyd of their cheryte clothe
naked men and fede the hungry and gaue dyn-
ner to the thursty/and vyltred them that were
in prison/ergo much more now for they be con-
formed in cheryte and these be dedes of cheryte.

¶ Iphewse. ¶ Paule whane he was here
vnto of his cheryte myght ppyllies to declare
the veryte/ergo now must he muche more my-
ght/so that where a foie he spporte but won p-
pyllie now =

style now muste be at the lest wyte this / or els
he is not conformed in ther pte / and I thinke he
dyd neuer a greter dede of cherite / than now to
wyte a pisse and to declare his aune ppylles
for alle the world is at variance / for vnderston
dinge of them. yow blinde gydes who hath lern
ed yow to declare where in the cherite of sayn
tes dothe stonde / who hath gemen yow aucto
rite to geue a dede of cherite vnto sayntes that
scripture dothe not geue / wherefore is it a dede
of cherite for won to praye for an other / is the
re any other cause than that the holis goste so
declared it in his worde / wherefore that is cher
ite in this lyffe that the worde of god byddeth
yow do and as for the wordes that cherite shall
haue in an other lyffe yt belongeth not to yow
to iudge forther than the worde of god.

Also yow haue an other reason / god sheweth
myrakles in this place and in that place to the
honouringe of this saynt and that saynt / ergo
we must lykewyse honour them. I answer as
to poure myrakles though I haue answered to
them afore / yet wille I adde this vn to yt / that
god is no god of supersticion no / that fauoureth
won place more than an other / or that hath any
affection to this place more than to that / whe
refoze this is poure supersticion invented of y
deuyle / for god wille neyther be honoured in y
mountayne no / yet in Iherusalem / but inmens
hartes / and as to poure myrakles the grete go
des diana did also myrakles as yow maye see
in scriptur / cōsider here honour y scriptur spe
keth of / cōpare it to y honoure of poure yma
ges / yow may se they do agre. Furthermore Ap
ollo / Castor / Sculapius and such other did also
grete mira

Iohan. 4.

Act. 19.

We ought not to worshippe.

Job. 5.

grete myracles as stoops do make mention / and also manye men whiche were bothe wyse wellearned and also men of as grete reputacion and honour as yow be / ye and men of grete holynes doo here wyttnes of the same / ergo by thys reason we must also honour them. Also an other reason you have out of Job. Coberte thy selfe by so some of the sayntes of this yow conclude / we must pray vnto sayntes. I answeare of this yow maye conclude that yow be blynde and dulle aspyes and vniernyd stoopes / peruersters / terrars / rentars of holy scripture / I praye yow what sayntes dyd the olde fathers knowe a foze Chyftes cummynges / whome did they rekkē to be in heuen afore Chyftes assention / why dyd they desyer so soze his cummyng if they beleued that they shulde haue assended vppre to heuen / But this is the sentence of that place / Elephas rejoyued Job and saithe that he is not goddes seruant / and therfore god ponysshed hym saithe he / and to proue this he biddeth Job call to me moze alle holymen and seruantes of god and rekken won if he came amonge them alle whoms god dyd so ponysh / wherfore he concludeth that Job is not the seruant of god but a folke / he mā (which in scriptur is the enemye of god) whome god shalle slee in his wrath / thys is the sentence of that place.

Isa. 150

Agynallye yow haue an other reason / yow shalle prayse god in hys sayntes / ergo sayntes must be honoured. I answer is not thys a good consequente / I must prayse god in beerys and apys ergo beerys and apys must be worshypped / adde that it foloweth in the texte yow must prayse god in tabernacles in organs and in

ppps /

ppes/ Ergo after your consequent Ambyle-
les origins and ppses must be worshipped / but
if you be learned in scripture / you shalbe fynde
an other sentence in the holy psalme than this
is for the very crutche terte is Laudate dominum
in sanctitate tua / Praise god in hys holynes /
but lett vs graunt that he saithe prayse god in
hys sayntes do not you knowe that scripture
saie blissed is god in all his gyftes / out of this
can not followe that we shall worshyp and pray
to godis gyftes but god shall be prayd and ho-
noured in all hys gyftes / as in saynte man and
Angell. A nother reison you haue of a similitude
lyke as a man can not come to the speche of a
kyng but that he must haue certen mediators
(as dukes & ppses ad. suche men as be in fauour
betwene hym and y kyng that may intret hys
matter / so lyke wyse a foye god / I am were /
you infydellis ad. mistrusters of god / what will
you make of god / nill you make him a fleshe-
ly and a carnall stocke full of passions and off
affections. Unto a mortall prince you make me-
diatours be cause he knowe not your harte ad.
by cause he ys more affectionat to won mā thā
to an other / and by cause he judgeth after y sp-
ghte of his yie / and after the perceyuaunce and af-
fectyon of his harte. But so dothe not god / but
only of mere mercy and grace / But to your
similitude / you can not haue no dukes to speke
for you except you geue them rewardes or excep-
te they haue a carnall affection to you / Ergo by
your similitude you make lyke wyse doo too
sayntes.

But Saynt Ambrose answereth clearly to
this danable reason of your sayinge / When
are woulte to

ad. ro. 1.1.

We ought not to mouthe
are wont to vse this miserable excusarid / that
by these thinges may we come to god as we may
come to the kynge by Criers I answer we doo
come vnto the kynge by the meynes of dukes
and Criers by cause that the kynge is a man and
knoweth not to whome he maye committe the
common welthe / but vn to god (from whome
nothinge can be hydde he knoweth alle mens
inertes) we nede no spoheseman. nor no media
tor but onelye a deuoute mynde. &c. Here are

We confer yob clearly answered of saynt Ambrose to you
Dis. 3. c. p. re carnall: reason. Item an other reason out off
latun.

your law that ymages be vnto vnlerned men
that same thinge that letters and wyttynge
be vnto them that be lerned / that they may the
re by lerne what they ought to folowe. &c.

If your ymages be no more to vnlerned men than wyttynge be to lerned men
ergo they maye no more doo to them than
lerned men doo to their letters / wolde yob sus
fer lerned men to come and knele / and offer
to my boke and sette byp candels a foze yt and
make bowys to come pearlye there vnto / and
to desyer petitions a foze my boke of those sayn
tes that be wyrtten therein. Se how your awa
ne example maketh agensst yob and alle thinge
that I came bringe. wherfore if there be any gra
ce in yob / or if there be any shame in yob of the
world / for chustes sake leue of this false lernyn
ge and coloyringe of ydolatrie. For yob do not
wonlye dysseue your symple bythern / but yob
doo also blasphem the in mortalle god of heuē /
whych dooeth wille a deryge shortly this re
buke on you yf you doo not amende whosse
violence and myght yob are not abyll to with
stand / wherfore I exhort yob in the blessed nu
me off

me of Ihesus that po'd repent in tyme/
and take apon yob to lerne the verite / whyche
is / how god is wonly to be honoured / & wonlye
to be sacrificed vnto / he is wonly to be prayd
vnto / of hym wonly must our petitions be as-
ked / yt is he wonly that geteth welthe and pro-
spertye / and he wonly must deliuer and comfort
vs in alle aduersytes / and he wonly must hel-
pe vs out of alle dystresse vnto whome as. S.
Paule saithe be allonly glorie and honour for-
euer. Amen.

1. Thmo. 1.

Now moste excellent and noble prince I
haue here after the poore gyfte that god hathe
genen me sett out vnto your grace satten arti-
cles which though they seme at the fyrste syght
te to be newe yet haue I proued them openye
with y^e euerylastyng woide of god and that not
wrong nor wretched after my lyghte blypne / but
after the exposticion of clearkly doctoures yea
that of the oldest and of the best. wherefore most
excellent prince moste humbly and mekly I be-
seche your grace / that I may fynde so grete in-
differenye at your graces hande as that the
bysshoppes shalle not condemne thys boke af-
ter the maner of their olde tyranny / except they
cane with open scriptures and with holy docto-
res / refelle yt as I haue proved yt.

But I wold yt shuld please your grace to call
them alle a fore you / and to command as merr-
as wille condemne this boke every mon of the
seuerall ye wyth out others counsell to wyght
their cause why they wille condemne yt and y^e
scriptures where by they wille condemne it and
to brynge them alle to your grace / and your
grace may iudge by thene bothe parties.

I doo not

We ought not to troublie
I doo not doute but they will bringe you
to grace meruelous probacions and such as we
re neuer harde and if any of them agre in one
tale (if they be dehydred) let me dye for
yt/and that your grace shall well see
the father of heuen and his moste
mercifull sonne Iesus Christ
keepe your grace in honou
re to his pleasure and
gloire. Amen.

Finis.

¶

I haue added Chyften reader a table to the
is booke to helpe thy memorie and that thou
mayst the more easely finde that thou desirest.
wherin I haue also sette out the most notable
saynges of doctours and of the popes labors
whych are alleg:d in the booke afore / so that this
table ys in a maner a summe and shorte refer:
shall of the hole booke. But harken deare rea
der / this one thyng I do require off the / that
thou wyte compare these saynges of doctou
res / holpe fathers and of the popes alone labo
r unto the saynges of the pope and byshopes /
beholde / and unto the practice of this present
worlde / and then geue sentence thy selfe howe
they do agre. If they accorde then conclude bol
dlye that this ys the same church that was in
their dayes: but yf they agre not / then mayest
thou suspecte that yt ys anyll: and that the de
uell hath transfigured hym selfe in too an an
gell of lyght and that they are his mynisters
whych notwithstandinge haue falschponed the
selues as though they were the myn
isters of rightwylnes whose ende shal
be accordinge to their dedes.

¶

¶

¶

The Table

Athen doctors did exposithe scripture .C.v.
Ambrose saith; þat teares and prayere be þat
wepones of prestes; and þat otherwyle they maye
not nor ought not relye.

xx.
Ambrose saith; they are iustified faste; for they
doinge nothinge nor nothinge deseruinge alone
by faith are iustified by the gifte of god.

xli.
Ambrose saith; It was so decreed of god; that
after the lawe; he shoulde require vnto saluation
alone the faith of grace; he sayeth that they be
blessed of whom god hath determined wth out
laboure; wth out all maner of obseruacio; al
only by faith that they shall be iustified before
god. Blessed are they whose sinnes be forgiven
Clarke they are blessed; vnto who wth out la
boure; or wth out any worke their iniquities
be remitted & their sinnes covered; and no ma
ner of workes required of the; but alonly that
they shoulde beleue.

xliij.
Ambrose saith; synnes be forgiven by the wo
rd of god; whose interpreter is the deaco lxxvi.
Ambrose saith to the emperoure Theodosius:
know that thou lifte vpp thy handes out of the
which doth yet droppe verightwile bloud;
how shalt thou wth those handes receyue the
bodpe of god; wth what boldnesse wilt thou re
ceyue in to thy mouth the cuppe of the precious
bloude; seinge that thou art the wodnesse of thy
wordes so greate bloud yshed among fullpe.

C. lxxv.

Ambrose condemneth the dayne opinio of the
ignorant people as concerninge þat they thought
it expedient to haue mediatores and spokymen
betwene god and them; wth in this manner.
When are wonte to vse this miserable excusacio
that by these thynges we maye come to god; as
we maye come

Of the boke

we may come to the kynge by Cries I answere
we do come to þe kynge by þe meanes off dukes &
Cries because the kynge is a man and knoweth
not to whom he maye comytte the comel welth/
but vnto god/ from whom nothyng can be hyd
for he knoweth all mines merites) we neede no
spokesman no; no mediatoy / but allonlye a de-
uoute mynde. &c.

Fol. xli.

Bartholomewes cast is to warne men of heretikes
& traycours because no mā shuld suspecte hym
and in the meane crason whyle they loke for o-
ther cometh he in and playeth both the heretike
he and also the traycours.

Athanasius sayth/ there are two maner of cap-
tues : one is iustifyinge/ as that of the whiche it
is spoken/ thy sayth hath saved the : a nother is
called the gyfte of god wherebye miracles be ma-
de/ of the whiche it is wyrtten/ yf pou haue sayth
as a grapue of mustarde seed

to

Athanasius sayth. It is to your cōdēnation þe
you go to laboure one wyth a nother wherfoze do
you not rather suffer wronge

xxvi.

Athanasius sayth/ the apostle wolde not comytte
to one biſshope a whole floude of cōtre/ but he
did enioyne that euerye cyrke shulde haue hys
prouisid pastor or curate because þe people myght
be the better taught.

xxvii.

Athanasius sayth/ Now doth the apostle plainlie
shewe þe faith alonlye hath the vertu in hym to
iustifie & bringeth abakue sayngs of faith/ & not
of the lawe) (that a ryghtwysse man lyue. He ad-
derth wel before god/ for before mā paraducture
they shall be rekened rightwysse þe wyche to the
lawe but not a foze god. &c.

xxviii.

Athanasius sayth/ If thou wilt þe thy chyliden
shalbe obediēt vnto þe vñc them to the word of

god. &c.

The Table

god. But thou shalt not saye that it belongeth
allontye too religious men too studie scripture
/ but rather yt belongeth to euery Chyrtien
man / specially to him that ys tropped in the
busynesse of this worlde / and so moch the mo
re because he hath more nede of helpe / to he ys
tropped in the troubles of this worlde. Ther
fore it is greater to the profite that thy chyl
dren shuld both heare and also reade holy scrip
tures / to of them shall thy lerne this comman
dement / honour thy father and thy mother.

17. 40. 107.

Augustyn saith / the Saboth is comanded to be
observed figuratysly / and not by bodely pde
nes that is that we cease from vices and concu
piscences and not from bodely labour. fo. 24

Iustyne saythe / those same workes þe done
afore saith though they seme vnto me laudable
are yet but vayne / ad I do iudge them as gret
strength and swyfte runnyng out of the waye.

wherefore let no man counte his good workes
before saith where as saith is not there ys noo
good worke / the intencion maketh a good worke
he but saith both guyde the entencion. 17. 11b.

Augustyn saythe / we do gether that a man can
not be iustified by þe preceptes of good lpyng
that is / not by þe lawe of workes / but by þe lawe
of saith : not by the letter but by the spete not
by þe meritis of workes / but by free grace. 11b.

Augustyn saith / St. Paule affirmeth þe a man
may be iustified by saith with out any workes
goyng before iustificatiō but whē a mā is iuste
fied by saith how cā he but worke well though
þe befor working nothing rightwisely is now
come to þe iustification of saith / not by merites
of good workes but by þe grace of god / þe which
grace in

faith is more

workes

*faith is not
our workes*

Of the booke

grace in hym now can not be ydle seyntge that
now theow to loue he woorketh wel. And if he de-
parte out of this worlde after þ he beleueth / þ
iustificacyn of faith abideth bi him not by his
woykes / goinge a fore iustificaciō / for bi his me-
rites came he not vnto þ iustificaciō but bi gra-
ce / nor by his woykes þ solo we iustificaciō / for
he is not suffered to lye in this life / wherfore
Paule & James are not cōtrarye / for paule spe-
aketh of woykes þ go before faith / and James
speaketh of the woykes that folow the iustifica-
cion of faith

53.

Augustyne expoundinge the terte of þ apostle
Roma. 2. the doers of the lawe must be iustified
sayeth / so must þ be vnderstonde that we ma-
pe knowe þ they can no nether wyse be the do-
ers of þ lawe excepte they be first iustified / not
that iustificacion belongeth to the doers but þ
iustificaciō doth precede al maner of doing.

54.

Justayne sayth / of churche is þ church made / say-
te / first was she fyghe in synnes / afterwarde bi
pardō and by grace was she made saynt.

59.

Augustyne sayth / The holpe church are we /
but I do not saye we as one shulde saye we
that be here alone / that heare me now / but as
manye as be here faithfull churken men in this
churche that is to saye in this crite / As manye
as be in this regyon / as manye as be bepoun-
de the see.

60.

Justayne sayth / The whole church sayeth for-
geue vs loude oure synnes / wherfore she hath
spottes and wincles : but by knowleginge of
them her wincles be extended and stretched
out / by knowleginge her spottes are washed a-
waye. The church abydeth in prayer that she
myght be clensed bi knowleginge of her synnes

The table.

as longe as we lyue here so standeth it & when
we shall departe out of this body all such thinges
be forgene to evere ma. wherfore by this
meane þ church of god is (in þ treasures of god)
with out spote & blemish: And therefore here do
we not lyue with out synne / but we shall passe
from hence with out synne etc. lxi.

Austyne sayth / þ priuie counsels of evere pro
vince must geue place to the full counsels which
be gathered of al christenome: and also those full
counsels of tymes maye be amended by þ full
counsels that come after etc. lxiij.

Austyne sayth þ the true church of christ which
is scattered thorow out the world hath learned
of her master christ not to persecute no; to re
sist but to suffer. lxvij.

Austyne saith þ must be called a key wherby
þ hardnes of oure hartes are opened vnto faith
& wherby the secrettes of minde are made ma
nifest & hepe it is (saith he) the which both both
open the consciens to the knowledge of synne/
and also includeth grace vnto the holiness
of the euerlastinge musters. lxxi.

Austyne sayth / these keyes hath be geue to þ ch
urch þ what she byndeth in erth shall be bonde
in heauen & what she loseth in erth shall be lost
in heave / that is to saie / who so ever doth not
believe þ his synnes be forguen him in the ch
urch / they be not forguen hym: both he that
doth bringe ad a verte hym self fro his synnes
bringe with in þ church / by þ same sayth and
amandement is made hole. lxxiiij.

Austyne sayeth / that he keyes were not geuen
to peter onely but indifferentlye vnto al the a
postles and to the whole church. lxxv.

Austyne sayeth / the church which is founded &
governed

Of the beke

grounded in christ/ of him hath receyved in we-
ter the keyes of heven. that is to save/ power to
brynge and lose

lxxv

Austyne sayth vppon this tette manye synnes
are forgyuen the/ he prophced of men that be
to come: there were men to come that wolde sa-
ve/ I forgyue synnes/ I iustifye/ I sanctifye/ I
make hole so manye as I baptise. wherefore p
Jewes dyd better understonde p remission of
synnes than heretikes do/ for p Jewes sayed/
what ma is this p forgyueth synnes: & heretikes
saye I forgyue/ I make cleane. I sanctifye. 78.

Austyne as touchynge what a man can doo of
his awne strenght sayeth/ lest any man shulde
suppose that the branche of him selfe could brin-
ge forth at the last wayes some frute; therfore
sayth he not with out me can ye doo a lytle/ but
with out me can ye doo nothing therfore whe-
ther yt be lytle or much with out him can it not
be done with out whom is nothinge done. One
of two thynges must the branch nedes doo/ ei-
ther abyde in the vyne or els burne in the fyre/
yf it be not in the vyne than is it in the fyre. 79.

lxxvi.

Austyne sayeth/ what goodnes can he doo that
is lost/ excepte that he be delivred from his my-
serye. Can he doo any good by his fre wyll- god
forbidde. For man wyll vspynge hys fre wyll
bid both lese him selfe and also hys fre wyll.

And as a man bringe alwey doth wyll hym sel-
fe and when he hath kylled hym selfe/ he can not
make hym selfe alwey agayne: so lyke wyll whā
we doo synne by fre wyll and synne hath the
victorye/ than is fre wyll cleane lost.

For of whom a man ys overcome vn to hym
must he be serbaunte/ doubtles thys sentence
is of Peter

The table.

is of Peter the apostle / the which saynge that
it is true / I praye you what maner of freedom
can abounde seruaunt haue / except it be when it
pleaseth hym to lyne it.

lxxxij.

Iustyne sayth / I cursed freewill with our grace
we haue experience what freewill can do with out
grace and there fore are we miserable beholde
man was made good / and by his freewill was he
made an euyl man when shall an euyl man by
his freewill make a man good / he bringe good
coude not kepe him selfe good / and now that he
is euyl shall he make hym selfe good / when he
was good he kept not hym selfe good / and now
that he is euyl shall he saye I make my selfe
good: it.

lxxxij.

Iustyne sayth he that sedeth with out christ / se
doth agensit hym

lxxxij.

Iust. sayth on this text if you mortefye y^e fl-
esh it. Thou wilt saye that can my will do y^e
can my freewill do. what wil what maner of free-
will: excepte that he gyde the thou fallest / excep-
te he lifte the vp thou speest still how canst thou
than do it by thy spiete / saynge that the apostle
sayth / As many as be led by y^e spiete of god / be
y^e children of god / wilt thou to of the seier wilt
thou be led of thyne awne selfe to mortefye the
dedes of y^e flesh: what wil it profite y^e (for if th-
ou be not voluptuous with y^e epicure thou shalt
altbe proude with y^e frokes / whether thou be an
epicure or a froker / Thou shalt not be amonge y^e
children of god for they y^e be gyded of the spie-
te of god be y^e children of god / not they y^e lyue
after their awne fleish not they y^e lyue after th-
eir awne spiete / not they y^e be led of their awne
spiete / but as many as be led of y^e spiete of god /
they be y^e children of god / But here a man will
saye

Of the booke

sape Ergo than are we ruled as we do not rule / I am wretched thou both ruled and arte ruled / but than dost thou well rule if thou be ruled of the good spere / vterlye if thou want the spere of god thou canst doo no good: Thou dost trauyle with out his helpe by thy freewill but yt is but evill done vnto that is thy will (which is called freewill) and by evill doyng is he made a damnable bonde servant. whan I sape with out the helpe of god thou dost nothinge / I vnderstande by yt no good thyng / for to doo evyl thou hast freewill with out the helpe of god though that be no freewill. Wherfore you shall knowe that so do you goodnes yf the helpe of god be poure gyfte the which yf he be absent can do no good at all. lxxxv.

Iustyns saith if man doo perceyue that in the commandementes is any thyng impossible or els to harde let him not remaine in hym selfe / but let hym runne to god for helpe the which hath geuen his commandementes for that entent that ouer helpe might be stured by and that he might geue helpe. lxxxvi.

Austyn saith The pelagians thinke y they knowe a wondrous thyng whā they sape / God wil not commaunde that thinge the which he knoweth y is ipossible for mā to do / euen mā knoweth this / but therfore commaundeth he certē thynges that we can not do / because we myght knowe what thynges we ought to aske of hym / saith is the which by prayer obtayneth that thyng that the lawe commaundeth. Wherby he that saith yf thou wilt thou mayst kepe my commandementes / In the same booke a lytle after saith he that geue me keepinge in mi month / Playne it is that we maye kepe the com-

mande

The Table

maundmentes if we wyl/ but because oure will is
 spared of god/ of him must it be asked that we
 may so much will/ as wil suffice vs to do them:
 trouth it is þ we will when we will/ but he ma
 keth vs to will that thinge þ is goode lxxxviij
 Austyne saith þ pelagianes saie þ they graunt
 hois þ grace doth helpe every mānes good pur
 posse/ but not þ he geweth the love of vertue to
 him þ striueth agens it. This thinge doo they
 saie as though mā of him selfe with out þ help
 of god hath a good purpose & a good minde to
 do vertue/ by þ which merite pcedinge a foie/ he
 is worthy to be holpe of the grace of god þ to
 looth after. Doubtes þ grace þ foloweth with
 helpe þ good purpose of man/ but þ good pur
 posse shulde never haue bene if grace had not
 ordred. And though þ the good subye of man
 when it beginneth is holpen of grace/ yet byd is
 never begonne with out grace lxxxviij. ccj.
 Austyne saith/ þ grace which is geuen of þ lar
 genes of god pcedeth in to mennes hartes/ can
 not be dispelled of no manner of hard harte. For
 therfore is it geuen þ the hardness of the harte
 shuld be taken awaye. wherfore when þ father
 is harde with in and both lerne þ we muste co
 me to his soune/ than taketh he awaye ourt so
 ny hartes and geweth vs a flesche harte/ and by
 these meanes he maketh vs the chyliden of pro
 mise & the vessels of mercie which he hath pre
 pared to glory. But wherfore doth he not lerne
 all men to come to christ. Because that those þ
 he lerneth/ he lerneth of mercie/ and those that
 he lerneth not of his iudgement doth he not ler
 ne them. al.

lxxxix

Austyne saith/ the law was geuen þ mā might
 lorde him selfe/ and not to make his sickness bo
 le/ but

law

Of the booke

But that by his preaching the sicknesses cured/
the physicyon mighte be sought. wherefore
the lawe thierynge and not faultynge that
thinge that he commaundeth maketh a man to
be vnderneath him. But the lawe is good if a mā
vse it welle. By the lawe to knowe oure sick-
nes and to seeke good helpe to helpe vs. xxiij.

Austyne saythe/the disputation of them is vayne
in which defende the presence of god agens t
grace of god / whiche saye that we were chosen
afore the makinge of the worlde because that
he knewe a fore that we shulde be good not be-
cause he shulde make vs good: but Christ / that
sayeth you haue not chosen me / sayth not that.
For if he dyd therfore chose vs because that he
knewe a fore that we shulde be good / then must
he also knowe a fore that we shulde synne haue
chosen him. xl.

Austyne sayeth / my brethren reade holie scrip-
ture in t which you shall fynde what you ought
to holde and what you ought to fere. what is a
man reputed with out learning / what is he? Is
he not a shepe or a goode? Is he not an ox or
an ass? Is he anye better thā an hysse or a mule
in the wyche hath no vnderstandynge. xl.

¶. xliij.

Austyne vpon this text Math. xxiij. the
scribes and pharises speake in synners lere. xl.
sayth by sytynge in the chappis is vnderstandynge
learnynge of the lawe of god / and therfore god
doth teach by them: but if they wold teach their
owne doctrine / heare it not / doo it not / for such
men seke that that is theirs and not christes. xl.

¶. xliij.

Austine vpon t wordis of t apostle / touch not
dandel nor. xl. (Col. 2) sayth because that those
men by

Doct. etc.

touch not

The Table

and by such obseruacions were led from y^e voy-
ce by the which they were made free / whereof y^e
is spoken the vergethal delib^rat yob 30. viij
It is a shame (saith he) v inconuenient / and farre
fro the noblenes of poure libertie (seyng yon
be the bodye of Churche) to be vilceased wth
shadowes and to be iudged as spinners y^e yon
despyse to obserue those thinges. wherefore let
no man overcome yob (seyng yob are the bo-
dye of churche) that w^{ll} seme to be meke in har-
te in the holynes of angelles and bringinge in
thinges which he hath not sene. **Lxxj.**

Austyne sayeth / Beings that we be made of sou-
le and body / as longe as we lyve in this tempo-
rall lyfe we must vse to the nourishinge of this li-
fe / these temporalle goodes. Therefore muste we
of that parte that belongeth to this lyfe / be sub-
iecte vnto powers / that is / vn to men that doo
ministrate wordlye thinges / with some honoure
but as concerninge that parte wherbye we bele-
ue in god and be called vnto his kingdome we
ought not to be subiecte vn to anye man / that
w^{ll} perberte the same thinge in vs that hath
pleased god to geue vs to eternall lyfe. **121.**

Austyne sayeth / lett vs not loue anye vyfible spe-
ctacles lest by erringe from the verite and by lo-
uynge shadowes we be brought in to darkenes
lett vs haue no deuotion vnto oure phantasies
It is better to haue a true thinge what so euer
yt be / than alle maner of thinges that maye be
fayned at oure pleasure **141.**

Austyne sayeth / lette vs haue no deuotion in ho-
nouringe of deed men. for if they lybed w^{ll}le /
they maye not be counted for such men as to de-
serue such honoures / but they w^{ll}le y^e god shuld
be honoured of vs by whose lightynge they re-
toyse that

Of the booke.

for that we are made companions of their glory. wherefore sayntes must be honoured by followinge them / but not honouringe them of devotion.

145.

B

Barnarde saith / I doo abhorre what so euer thinge is of me / excepte paradvventure that that be myne that God hath made me his. By grace hath he iustified me frelye / and by that hath he delivred me from the bondage of synne.

Thou hast not chosen me (saith christ) but I have chosen the: nor I founde no merites in the y^e might move me to chose the but I prevented all the merites. wherefore thus by faith have I married the vnto me and not by the workes of the lawe. I have married y^e also in iustice / but not in the iustice of the lawe / but in that iustice whiche is of faith.

46

Barnarde saith / that those rulers of y^e church which go so gorgeouslye arrayed of oure lordes godes as deacons / Archdeacons / bishops and archbishops they calle them selues the ministers of Christ but they serve antichrist

lxviij
Barnarde saith / what shall we saye is this aliove all the merite of frewill that he doth alonelye consent y^e doubtles. Not that the same consent in the which is all his merite is not of god / whā we can neyther thynke (the which is lesse than to consent) any thinge of oure selfe as though we were sufficient of oure selfe / these wordes be not myne but the apostles the which geuech vnto god and not to his frewille / alle maner of thinge that can be good / that is to saye to thinke / to will or to performe. et.

lxviiij

Christoforne saith / the apostle wolde not that a whole countre shulde be permitted vnto one man / but

The Table

men but enioyned to euerie man his cure/to ha
ue cure and charge of one church onlpe xxviij
Chrysostome saith/the key is the woꝛde and p
knowledge of scriptures wherby the gate of he
uē is opened unto men lxxiij

Chrysostome saith the keyberars are pꝛiestes
vnto whom is committed the woꝛde to teach
and to interpretate scriptures lxxvj

Chrysostome saith I saue holdpꝛe that the bis
hopes and pꝛiestes of the church maye haue no
thinge but meate and drinke and cloth xxviiij

lxxx.

Chrysostome speakinge agē the pꝛesumptions
of pꝛiestes saith/behold I se men that haue no
true sence of holpe scripture/per thy vnderston
de nothinge at all therof/and to passe ouer ma
ny thinges (foꝛ I am ashamed to calle the mad
men triflers and manglers) they be such as
knowe not whate they saue nor of what thinge
they speake/ but alonpe be they myghte and
bolde to make lawes and to curse and condem
ne those thinges of the whiche they knowe no
thinge at all. iij. lxxx

Chrysostome saith/I besech yow that yow wyl
often tymes come byther/and that yow wil dili
gentpe here the lesson of holy scripture/and not
alonpe when yow be here/but also take in yow
re handes when yow be at whome the godlye
Byble/and receyue the thinges there in with gre
ate studye foꝛ thereby shall yow haue greates
vauntage lxxxi

Chrysostome saith/which of yow all that be he
re (if it were required) coulde saue one psalme
with out the boke oꝛ any other parte of holpe
scripture/not one doubtlesse / but this is not a
lonpe the worst but that yow be so slowe and
remisse

Of the boke.

senſe vnto ſpiritual things and vnto deſe-
lyſhneſſe yow are hotter than any fyre. But me
wyl defende this myſcheve with this excuſe / I
am no religious man / I haue a wyfe and chy-
ldren and a houſe to care for. This is the excuſe
wherewith yow doo (as it were with a peſtilen-
ce) corrupte alle thynges / for yow doo teken
that the ſtudy of holpe ſcripture belongeth al-
lonely vnto religious men / whan they be moche
more neceſſarye vnto yow than vnto them.

¶. viij.

Chryſoſtome ſaythe on this terte / woman thy
faith is greate. Doſt thou ſe this woman whi-
che was unworthy but by her perſeuerance
was made worthy / wylt thou lerne alſo that
we prayenge vnto god in oure alone perſons to
more proſpitye than whan other men doo praye
for vs: This woman dyd crye and the diſciples
came and prayed hym that he wolde ſpede her
for ſhe cryeth on vs / but to them he answered /
I am not ſent but vnto the ſhepe which are pe-
riſhed of the houſe of Iſraell. But when ſhe ca-
me her ſelfe and did perſeuer cryenge and ſayn-
ge yes lord / for the whelpes doo eate the crum-
mes & faule fro their maſters tables / the did he
grue her & benefyte and ſayde be it vnto the as
thou wylt. Doſt thou not ſe how he did repell
her whan other men prayed for her: But whan
ſhe came her ſelfe and cryed / he did graunte her
Vnto them he ſayde I am not ſent but vnto
the ſhepe of Iſraell / but vnto the woman he ſa-
yde / be it vnto the as thou wylt. fol. x. liij
Chryſoſtome ſaith / we haue no neede of patrons
a foze god / nor neede of moche proceſſes to ſpeake
ſayde vnto other men / but though thou be al-
one & wante a patrone & praye god by thy ſelfe /
yet for

The Table

pet for all that shalt thou haue thy desyre / god
doth not so lightely graunte whan other men
praye for vs as when me pray for oure selfe ye
though we be full of sinnes. **L. xlv.**

Church what it is and who be therof and wher
bye men maye knowe her. **lviii.**

Church how a man may know the true church.
lv.

Cyprian saith/how do we teach or how can we
provoke men to shed their bloude for the confes
sion of Chyestes name if we do denye them the
bloude of chyst whan they shall go to batayle
or how dare we able them vnto the victorie of
marterdome if we do not first by right admyni
re them to drinke the cuppe of oure lord in the
congregacion. **cc.**

Cyprian saith/what thing so euer it be y is ordey
ned by manes madnes / wherbye y ordinaunce
of god is violared / it is whoredome / it is of the
deuyll / it is sacrilege. wherfore flye from such co
ragiousnes of men and abyde their wordes as
a canker and as a pestilence. **cc.**

Clement saith/we do honour visible ymages
to the honour of the invisible god / the whiche
is a false thinge: but yf yow wyl honour the y
mage of god in doyng wel to man / in him shal
yow honour the true ymage of god. wherfore
yf yow wille trulye honour the ymage of god
we wyl open that thinge vnto yow which is of
truth / so that yow must do wel to ma the which
is made vnto the ymage of god.

Geue him honour e and reuerence. Geue him me
ate whan he is hungrye. Geue him drynke whan
he is thurstye: clothe him whan he is naked / serue
him whan he is a straunger / and whan he is in
pysion minister vnto him necessaryes this is y
thinge that

Of the booke

thinge that shalbe counted to be geuen god trewe.
What honooringe of god ys this to runne aboute to stonys and woddys images and to honoure as godes ydole and deed figures/and to despise man in whom is the very true image of god: wherfore vnderstande you that this is the suggestion of the serpent that loketh with in/ the whych doth make you beleue that you be deuoate whan you do honoure insensyble thynges/and maketh you to beleue that you be nott wicked whane you hurte sensible and resonable men. **fo. Lxi.**

Clements saith/ what thing is there so wicked/ or so vnthankfull/ as to receiue a benefite off god and to geue thanks to storkes and stones/ wherfore wake and vnderstande youre helthe. **et cetera. lxi.**

Constitutyons lawes or decrees of men whych be not gruded in scripture/ bynd not y conserpce of man vnder y payne of deedlye synne. **Lxii.**

Councel of melde: leydd erre and the sayeng of Saynt Hierom was afterwarde preferred a bove the statute of the counsell. **lxiij.**

Reoune what yt signifyeth **lxiiij.**

Doctoure Allen expoundeth scripture **Lxv.**

Duns graunteth that yt was for bydden too make images befoze the incarnacyon of Chyriste. **Lxxviij.**

Ecclesiastica historia douteth whether the pistle whych is ascribed to James be his or no **lxv.**
fayth onely iustifyeth befoze god. **lxxviij.**

freewill of man after the faule of Adam of hys naturall strenght ca do no thyng but summe **lxxviij.**
Glosse of the popes law sayeth y the pope maye dispence in those thinges that be agaynst the apostle. Note knauerie/ **lxv.**

The Table

Jerome saith/ It is offence and sinne in you that you have Judiciales and after/ for you do agaynst the commaundement of the lord which sayth/ he that taketh alwaies thy good alke it not agayne / wherfore doo you not rather suffer wronge.

Jerome saith/ therfore be certain daies assigned that we shulde come to gether to heare the word of god/ not þ̄ that daie in the which we come too gether is holier than a nother/ but alle dayes be lyke and equall.

Jerome saith/ It is sinne vnto you that you do agaynst the commaundement of chyst/ þ̄ you have iudgemētes amonge you the which ought allwayes to kepe peace/ see though it were wyth the losse of youre temporall goodes. wherfore do you not rather suffer wronge/ where as you ought by the commaundement of the gospel and by the example of the lord patientlye to suffer/ there do you the contrarie / and not alonlye not suffer but you doo wronge vn to them that do no wronge.

Jerome saith vppō this tēxe / I shall geue the the keyes of heaue. &c. This place the byshopes and prestes nott vnderstonginge haue vsurped vnto them some what of the pharisees pryde/ so that they thinke that they maye condempne innocentes and lose them that be giltye/ when asofore god not the sentence of the preast but the life of the giltye is regarded

Jerome saith/ they that preach the gospel must lyue of the gospel but not be rich

Jerome wytyng to. ii. pounge women both beseye sore repleue them that wyll not reade scripture sayinge O paula and GUSTOCHIUM if there be any thyng in this lyfe that doth preferue a wyse man

Of the booke

Myself and doth persuade hym to abyde with
a good wyll in the opprressions and trauelldoms
of this world. I do reherse that specialllye it ys
the medytacions and studie of golpes scripture
seyng that we do bysser from other creatures
specialllye in that that we be resonable and in
that that we can speake.

Howe ys reason
and all maner of wordes cōtayned in holle scrip
ture / wherebpe that we maye lerne too knowe
god and also the cause wherefore we be created
wherefore I doo sooze meruell that there be cer
ten men whyche geue the selues too slouthfull
nes and sluggishnes / and wille not lerne tho
se thynges that be good / but reken those men
woorth to be repleued that haue that god myn
de

¶.viii.

Wherom wyrtynge vppon daniel / expoundynge
this texte be it knowne vnto y kinge. x. sayeth
The propertyes of the wordes be to be marked
that he saythe we wyl not worshupe the goos
des nor yet honoure thynne Image for neyther
of both become the seruantes of god too doo.
et cetera.

¶.xii.

Hilarius sayth that it is the church of Arrians
and heretikes whych doth threaten banish / en
pison and compell men to beleue her.

¶.xv.

Hilarius saith / Al maner of plantes that be not
planted of the father of heuen must be plucked
vpp by y rotes / That is to saye the tradicions
of men (by whose meanes the cōmandmētes of
the lawe be broken) must be destroyed. And ther
fore calleth he them blinde gydes of the waye to
verlastynge life / because they se not that thin
gs they promisse / and for that cause he saythe y
bothe the blinde gydes ad they y be led that sau
le in to the dyke.

¶.xix.

Images It ys

The Table.

Images/ It is agens scripture to honoure images or praye to sayntes **Lxxxiij**

Iustification/ and the maner therof **xlviij.**

James epistle is improped **liij.**

Keyes/ what the keyes of the church are and to whom they be geuen **lxx.**

Kynge we ought not to depose a kynge though he be neuer so wicked but suffer his wpydnes and tyzannye vntyll god delyver vs from yt.

Fol. v.

Kynge's croune what it signifieth. **Fol. viij.**

Lawes constitucions and decrees which be not grounded in scripture bynd not oure consciens.

Lxi

Lxxi saith/ the church doth not stonde in men/ by the reason of spiritual power or secular dignyte / for manye princes and manye popes and other inferiour persons haue swarved from the faith: wherfore the church doth stonde in those parsones in whom is the true knowlege and confession of faith and verite. &c. **lx.**

Monys is a marchaunte **lxxix**

Only saith iustifieth befoze god **xxxviij.**

Eugene saith / alle maner of synnes that god wold haue punished shulde not be punished by the bishopps & rulers of the church but by the iudges of this world accordinge to. **S. Paule Ro ma. xij.** And why shuld not princes punish prelates for their knavery? **lxv.**

Eugene hath these wordes/ **Paule** saith that this iustification of faith is alonly sufficient: so if a man do beleue alonly he is iustified though there be no workes done of him at all. By faith was the thete iustified with out the workes of the lawe. wherfore a man is iustified by faith vnto whom as concerninge iustification / the workes of

Of the booke.

workes of the lawe helpe nothinge
Eugene sayeth/ vpon these wordes thou arte
Peter. &c. these wordes were spoken vnto Peter
vnto all apostles/ vnto all manner of perfect
faithfull men: for all they arte Peter/ and in
all them is buylded the church of christ/ & agens
none of them can the gates of hell prevaile. &c.

lxxv.

Pope/ contrarye to the prerogative of alle prin
ces/ did depose the righte kinge of fraunce / and
set in pppinum and assoyled al fraunce of their
oth and allegiaunce due vnto their right kynges
as his lawe testifieth

fol. v

Pope wyll not be repented although he brynge
innumerable people vnto the deuill

fol. vi

Popes lawe saith that p pope maye make no
newe lawe where christ or the apostles or holy
doctoures haue determyued any thinge

fol. 7

Popes lawe saith that we must kepe vnto prin
ces and powers/ faith and reuerence/ but the po
pe doth other wyse

fol. viii

Popes lawe saith/ they are not the children of
holye men that sitte in the seate of holye me/ but
they that doo their workes

fol. ix.

Popes lawe saith/ the seate doth not make a
preate but a preast maketh the seate/ the place
doth not sanctifie the man but the man sancti
fieth the place. All preastes be not holpe/ but all
holpe men be preastes/ but now oure popes be
neithers.

fol. ix.

Popes lawe saith/ he that dyspyseth the vergete
and presumeth to folow the custome (ordynacions
and malicious agens his bretheren and vnto an
hefalle toward god

fol. x.

Popes lawe saith/ p custome maye not lett but
that p vergete must prevaile for a custome with
out the

The Table

one the verite is but an olde erroure xlv
 Popes lawe saith that the church knoweth no
 corporalle weapons / and that the holie church
 hath no sword but y spiritual sword but now
 the pope saith otherwyle xlv
 Popes lawe saith that the temporalle swordes &
 the ministracyon of the worde are diuerse offi-
 ces and that y one maye not vsurpe the others
 auctorite. xlvj
 Popes lawe sayeth that the bishoppes shulde
 be the emperours lawes as concerninge tem-
 porall thinges and shulde not wryppe him selfe
 in worldly busynesses fol. xlvj.
 Popes lawe saith y as a temporall officer ma-
 ye not vsurpe to preach the worde / no more ma-
 ye the minister of the worde vsurpe any power
 y belongeth to the temporall sword xlvj
 Popes lawe saith they y forbid men to worke
 on the sabbath daye or sondaye are y preachers
 of Antichrist. This lawe is like to make all oure
 clergie members of Antichrist xlvj
 Popes lawe saith Cornelius ceturio beinge a he-
 the man was iustified by y gifte of y holy gost lvi
 Popes lawe saith therfore is the church holie /
 because she beleueth rightwylse in god lviij.
 Popes lawe saith y counsell maye erre as ye
 hath erred / as concerninge y contracte of mari-
 monye inter raptore et raptam / the sayenge of
 S. Hierome was afterwarde preferred aboue
 the statute of the counsell. For in thinges con-
 cerninge th: saythe ys the saynge of a pynate
 persone to be preferred a fore the saynge of the
 pope yf he haue better reasons and scriptures
 y him than the pope lxviij.
 Popes lawe saith y church doth oftymes erro-
 m. accorde a man that is with in / that is / which
 is a true

Of the boke.

fo. C. liij

Is a true christen and a member of the church/
And contrarywise keepeth him with in the ch-
urch/which is with out and is in dothe no mem-
ber of christes church

lxv.

Popes lawe sayeth/ if petre have power alone-
ly to bynde and to lose than doth it not the ch-
urch/ but if this be done in the church / the bpd
petre whan he receyved the keyes sygnifye no
li church

lxv.

Popes lawe sayeth / if child (as Paule affir-
meth) be the power and wysdome of god/ then
to be ignoraunte in scripture is as much as to
be ignoraunte of christ

C. lxxij.

Popes lawe recyvet a counsell which thought
it exceeding good for al christen men to be occu-
pyed in the meditations of godes lawe. C. lxxij

Popes lawe sayth / we understoode that certē
men receyve alowhe the portion of the bles-
sed bodie do assayne from the chalice of the ho-
ly bloude/ the which doubtles (sayng I can not
tel by what supersticion they are lerned to ab-
stayne) let them eyther receue the hole sacramēt
or els let the be forbydden from the whole sacra-
ment / for the disposon of one and of the same
mysterie can not be done with out greate sacri-
lege. i.

C. lxxviii.

Popes lawe sayeth / whan the hoste is broken
and the bloude shed out of the chalice in to the
mouthes of faithfull men/ what other thyng is
there sygnified but the immolacion of our lord
des bodie on the crosse and the shedding of his
bloude out of his syde i.

C. lxxix.

Popes lawe sayth / if that the bloude of christ
be shed for remission of synnes: than ought I
lawfully to receue it. I which do al wayes
synne must al wayes receave a medicine. C. lxxx

P. lxx

The table.

Princes shall have princes choise unto the
Princes shall defende their temporall goodes
with both swordes. by what auctorite. so. xi
Princes maye not appeare before a temporall
iudge. xii

Princes maye make no statutes of prelates go-
des excepte any thinge shoulde be geue the
Princes liuinges maye not be iudged of lay-
men. xiii

Sacrament of the altare ought to be receyved
of alme vnder both kyndes of eis the extren-
cyne. xiiii

Sayntes: It is aginst scripture to honour ima-
ges or praye to sayntes. xlv

Scriptur: It is lawfull for al manner of men to
reade holpe scripture. xvi

Solucions to the reasons & scriptures which
they falselye alleg that workes shoulde iust-
fy. xvii

Certullian sayeth / that we must kepe $\frac{7}{8}$ laboth
not alonely the seventh daye but euerye daye
so that oure laboth is nothyng but to hearken
vnto the woide of god and to lerne to abstayne
from synne. xviii

Electoral prouincial of $\frac{7}{8}$ seuer austyns. xix

Amen.



